The American Missionary

REV. WILLIAM S. BEARD. *Managing Editor* E. H. HAMES, *Business Manager.*

Vol. 73. No. 10 NOVEMBER, 1919 New Series, Vol. 11, No. 7

THE COST OF CO-OPERATION

CO-OPERATION is costly. The best ways of doing things must sometimes be given up for poorer ways as part of the purchase price of the co-operation of the many. The multitude has not always come up to the standard of the best ways of doing things. Again, good ways of operating must frequently give way to other good ways which are not so attractive to us because less familiar. The good ways of the lesser number ought to give way to the good ways of the larger number. Once more, poor ways of doing things, which yet are dear to us because of intimate acquaintance with them, must frequently be given up for really good ways of doing things which others have discovered before us. It is scarcely more easy to sacrifice our love of ineffective things for effective ones than to surrender the better ways for the less efficient. But co-operation demands of us the sacrifice of the best, the good and the poor equally, when co-operation depends upon the choice of democratic bodies. The resultant ought to be the surrender of the less valuable for the more valuable. The wisdom of the many ought to be superior to the wisdom of the few. It is more than likely, therefore, that when we are surrendering what we esteem to be better than that offered by others, we are mistaken, and that we are getting more than value received.

Another price which must be paid for the advantages of co-operation is the sacrifice of leadership. Leaders must give way to others; followers must agree to accept new leaders. Neither of these prices is easy to pay. Historical connection must also be broken frequently. The inheritance from the past calls for doing things as our fathers did them. If we are to co-operate, we must learn to have others do things as our fathers did them, but also to do things as other people's fathers did them. In other words, the democracy of co-operation demands the surrender of divisional independence. The liberty of the whole absorbs the liberty of the part.

To no denomination would it mean more in many respects than to Congregationalists to pay this cost of co-operation. Whether justifiable or unjustifiable we cherish a pride in the past. This pride is buttressed by a natural conservatism that takes to new ways more slowly than does the eager life of some other groups. Moreover, we have specific plans for our denominational activity; plans which ought to be surrendered only when it is quite clear that better plans are available. It is worth the cost. To co-operate in less than perfect ways under less than perfect leadership is better than to refuse participation with our brethren for the sake of what we consider the more perfect way. All welcome, therefore, to this day of enlarged co-operation! Godspeed to these movements which are drawing the churches of Christ nearer and nearer together!

C. E. B.

THE PASTORS' SECTION

THE EDUCATIONAL PROGRAM OF JERSEY CITY, FIRST

By Mr. William H. Richardson

THERE are not many churches that have on their educational staff such celebrities as William Howard Taft, Lord Aberdeen, formerly Governor of Canada, George W. Perkins, Margaret Slattery, Rabbi Wise, Count Tolstoy, son of the late Count Leo Tolstoy, Dr. Frank Crane, Edwin Markham, author of "The Man With The Hoe," and a list equally celebrated that would reach to the bottom of this page. Yet that is just part of the educational staff of the First Congregational Church of Jersey City. From its inception, back in the "fifties," this church has been a beacon to Jersey City. It is more so now than ever. The policy of the church, in ministering to the polyglot population that makes Jersey City, has been that not only the preaching of the World enlightens, but that culture of soul and mind is to be had from more than a thousand sources, all truly the gift of God.

The Friday Evening Forum of the First Congregational Church has been in existence for the past six years. On Friday night the great church is lit up and then the crowd "moves right in." Jews come, and so do Roman Catholics. Protestants of every denomination attend and also a mass of people who are proud to boast "We do not believe in the church." And yet they do believe in the First Congregational Church of Jersey City, and they admit that they believe in it. One of this last class said to the pastor the other night: "Well, if churches everywhere had the same red blood in them that you people put into your church, we all would believe in churches."

On the other hand, the Friday Evening Forum is not a medium for a lot of disgruntled radicals and half intellectuals to inject their virus into more of the body politic. This Forum believes in setting forth Truth, and it believes that it can best be done by hearing all sides of a question. When the Adriatic question is up, the Forum has Italian and Jugo-Slav and Greek representatives to tell their stories. Now that the question of government ownership of the railroads is up, the Forum will have Glenn Plumb, the author of the Plumb Plan, present his arguments as he did at Washington, but it will also listen to Ivy L. Lee as a representative of the railroad interests. When both sides have said their say, the fun begins. Questions, written and oral, come to the platform by the score. If the answers are not satisfactory, another set of questions is set up, until when the evening is spent, the subject of the evening has not only been presented by two specialists, but it has been reviewed by fifty or a hundred others who knew some slant or angle which neither the one nor the other specialist touched, and we think we are justified in saying that it is usually remarkably well received. The *Jersey City Journal* of Tuesday, September 30th, 1919, carried an editorial commenting on the Friday Evening Forum as follows:

"For six years the people of this city have had a notable educational opportunity in the Friday Night Forum. These meetings have come to be

one of the institutions of the city. They have been a medium for men and women of international renown to be heard.

"Seldom on Friday night but the auditorium of the First Congregational Church is crowded, and after the speaker has given his views his hearers ask questions. This year's plans for the Forum give ample evidence that the meetings are to be conducted in the same 'live wire' way as in other winters.

"A very considerable portion of Jersey City is already indebted to Rev. Harry L. Everett, who organized and who manages the Forum. The plans for the winter make it appear that this debt of gratitude is to be increased."

Another aspect of the educational policy of the First Congregational Church of Jersey City is its music. The church believes in music as a necessity to the best expression of man. Consequently, it has organized one of the finest chorus choirs to be found anywhere in the state of New Jersey. The director of this choir is Mr. Eugene Hicks, whose attitude toward church music is that "only the best shall be sung." Sunday night the large congregations sit breathless as this robed choir sings the songs of the masters of music from Beethoven to Gounod. But this part of the educational program may be seen in many churches throughout the United States.

Where First Congregational Church is different is in three other branches of music. If you should visit this church some Sunday evening you would find, to your surprise, that though you were at least ten minutes early, there was a church well filled with people listening to a Sunday Evening Prelude Musical Only the finest instrumentalists of the metropolis are engaged for these Prelude Musicals. At one time a string quartet renders the music; at another time such an artist as Hans Kronold, the well known violincellist, will play a list of 'cello solos that begin with Korsakoff's "Hymn to the Sun," and end with "The Swan" of Saint-Saens. These musicals begin at seven o'clock on Sunday evenings and end promptly at 7:45, the hour of evening worship. As soon as the last note has been played by the instrumentalist of the evening the organ peals and the chorus choir begins its processional far in the distance. There is nothing theatrical about it. It is all worship to God. The tired laborer and his wife sit beside the banker and his daughter, rested and inspired by music that has been given by God the Father as an inspiration to His children.

But the educational program goes further than this. On Tuesday afternoons concerts are arranged which begin about 3:30, thus allowing the school teachers an opportunity to attend, and end about five o'clock. Of course the audience is made up almost entirely of women, but at that it is great enough to fill the church and call for camp stools in the aisles. One of the local politicians, seeing the women coming across the road, getting out of jitneys, out of street cars, and limousines, and "bee-lining it" for the church, remarked, "Well, there's a tip for politicians when we get suffrage in New Jersey." Everybody comes from grandma to granddaughter, and when the concert is over the crowd slips out, one carrying the songs in her heart to a rude house on an unpretentious street, while another carries a melody of love to her rich mansion, where there has been much money and little affection. To the First Congregational Church of Jersey City they are all the children of God and it believes that a tune from the Infinite sometimes reaches where a word is lost.

THE EVERY MEMBER DRIVE DECEMBER 7, 1919

By William W. Scudder, D. D.

I HAVE been asked to call your attention to The Every Member Drive, December 7th. The most important event is our fall calendar.

On the success of this Drive, more than on any other one thing, depends the efficiency of our work, locally and nationally, for the great Tercentenary year, 1920. The Every Member Canvass in every Congregational church, with a national goal of four millions for benevolence and twelve millions for local church expense, overtops without question every other consideration on our denominational horizon. Why? Because it is here we Congregationalists provide for the entire next year's needs of our desperately hard-pressed missionary boards. It is here that we underwrite the whole of next year's financial requirements for each of our local Congregational churches. This does not mean that any of the other great projects we have before us need be shoved aside in the least. It means simply that, among them, this which is the greatest of them all, should not be overlooked when the time comes.

For instance, we are bending all our energies to complete our Pilgrim Memorial Fund. It is a most important campaign and with every one's helping will be a sure winner. But think! That is for Five Million Dollars! This is for Sixteen Million Dollars! That will concern you on one Sunday—the Sunday you make your subscription and when you will certainly do your best. This concerns every church and all our boards for every week of the year to come. And just as certainly we must do our best here also. Neither will hinder the other if both are wisely planned. They need and will help each other. The only danger is that in our enthusiasm for the Fund, we may have forgotten how much depends on the quiet, thorough preparation for this Canvass that must be looked after in each congregation. It would be fatal while pushing the Fund to hamstring ourselves for our next year's regular work. It will prove a black eye to the Fund and to the promising movement for better ministerial salaries, if we allow the Every Member Canvass for the steady work of our churches to slump. To see the danger is to avoid it. The two movements during November must go hand in hand.

Why has not more been said about this Drive? Well—that is a part of the team play also. It was decided that the decks should be cleared for The Pilgrim Memorial Fund and all attention be given to that until it was in full, strong swing. Then, November 1st we would begin a month's sharp preparation for the Drive on December 7th.

This program is being carried out. Every state has quietly been perfecting its Drive organization along the same lines that were followed last year. Materials have been for several months in the hands of each state Superintendent to be distributed at the right moment.

The Program of Education

A program of education for the Drive was prepared at the Midwinter Secretarial Conference in Chicago, and recommended to the churches by leaders representing our entire fellowship—every State Conference, every missionary board and the National Council. It is not mechanical. It deals with the great interests of Christianity. The success of the Drive will be complete if each pastor will do his best to place this program before his people. He will recognize at once its importance. Every topic in it is one he will want his church to consider.

Four Preparatory Sundays

Are suggested covering great departments of service.

November 9—World-wide Missions.
November 16—Home Missions.
November 23—Christian Democracy.
November 30—Christian Stewardship.

The first date falls on the anniversary week of the Centenary of the sailing of Pliny Fisk for the opening of missions in the Near East, and the American Board will furnish programs and literature for a striking celebration.

The second date falls on Home Mission Week, observed by all denominations throughout the nation, and literature can be had from our home boards and the Federal Council.

The third falls on our Pilgrim Thanksgiving Sunday, especially significant as we approach the Pilgrim Tercentenary Year, and leaflets issued by our National Council may be secured.

The fourth rounds up the entire program in preparation for December 7th.

Midweek Preparation Studies

Stewardship study outlines are provided free for midweek services in November:

November 5, Principles of Stewardship.
November 12, Jesus' Teachings on Stewardship.
November 19, Expressions of Stewardship.
November 26, Stewardship and Giving.

If, in addition, the last week in October can be used for an institute or a meeting for explaining the Drive and its values, and the first week in December for training of canvassers, it will round out the program effectively.

Each of us will not be able to use all of this, but each can use some of it. Let us do our best for a strong co-operative piece of work in lifting our churches and our boards to the levels they should attain. Two features should have special attention because of their importance and because they represent new departures in our history. The first is the emphasis on Stewardship. Christendom is facing this subject as it never did before, in its churches, its nations, its races. Who can forecast the results of a month's study of our Stewardship obligations in the direction of a quickened church life and greatly increased giving? On the opening night, interest can be aroused by an anonymously answered questionnaire like this:

1. Do you regularly set aside a definite portion of your net income for religious and charitable uses?
2. If so, what proportion?
3. How large a share of this is paid through your church?
4. If this has not been your practice, will you be willing to try it this year?

Although no names are signed, the sum of these answers will reveal where that church stands. Especially cultivate the young people.

The second is the effort to bring every Sunday School in line during the Drive, with a pledge from every member, just as it is done in the church. Why not five hundred thousand young people joining in the church's plans for benevolence and wearing the beautiful Pilgrim button given to each subscriber? Plans are in your hands. Your action will determine their success.

THE TERCENTENARY EVANGELISTIC CAMPAIGN

EVANGELISM IN THE CONGREGATIONAL CHURCHES

By Frederick L. Fagley

THE Congregational churches are for the firt time in their history carrying through a program of pastoral Evangelism. It is hoped this program will give the churches a working plan whereby the spiritual life of the congregation shall be enriched by instruction, by worship and by the doing of the practical things which have for their aim the extension of the Kingdom of God. The church exists primarily for this purpose, and its fidelity to the program of Jesus Christ to win disciples measures its usefulness to the Kingdom. How often have we been busy with many things and have devoted our energies to tasks which are but partially connected with the prime duty of the church? This policy has been of value, however, for as a result, the ideas which have characterized the Congregational churches from the beginning, their breadth of view, their liberty and the catholicity of their interests have had a far-reaching influence in our American life.

Now the Program on Evangelism does not in any way seek to limit or restrict either the breadth of our interests or the range of our activities either as individuals or as churches, but with all these things it is hoped we may be able to enlarge our evangelistic work and redouble our efforts to win disciples.

There is little danger that the Congregational churches will become unduly emotional in their evangelistic appeals which tend to temporary enlistments; nor, on the other hand, is there very real danger that the churches will become so highly rational that the Christian appeal will lose the winsomeness and the joy which should characterize true Christian living. It is our aim to carry forward our work of winning disciples in a sane and practical fashion, winning men everywhere to a full and enthusiastic commitment to the Christian life.

As our fathers in their day were face to face with great problems to which they addressed themselves with fidelity and enthusiasm, so we in our day face the problems of our own generation, and have resting upon us the tasks allotted humanity for these years. It is quite easy for us to feel that our problems exceed in severity those which were presented to our elders. This may be true, for it is reasonable to believe that as life grows more complex human relationships must, from time to time, seek new adjustments. It is easy to believe that the interpretation of divine truth to human needs will impose heavier and heavier burdens upon the intelligence, the faith and the hopes of mankind. An encouraging thought, however, is the fact that more and more men in all walks of life are looking to the teachings of religion for help and inspiration.

Let us enter into the Program of Evangelism, not as a new thing or a thing apart from the church's life, but rather with the feeling that we are going to do the work of the church in an orderly, painstaking way, with a definite object in view, with rational methods of reaching the goal, and with the feeling that in carrying through a Program of Evangelism, we are helping the church to live true to the ideas of Christ, in whom and through whom it has its life.

The PILGRIM MEMORIAL FUND

$5,000,000—To Provide for the Veterans of our Ministry

INVESTING FEATURES OF THE CAMPAIGN

By William W. Scudder, D. D.

DID you ever see anything advance more vigorously than The Pilgrim Memorial Fund? On the week of this writing the churches of First and Upper Montclair, New Jersey, put a hundred thousand dollars into the Fund and Dr. Lucien C. Warner of Broadway Tabernacle, New York, presented the Fund with his personal subscription for fifty thousand dollars more.

It will not surprise us if the steady totals week by week should soon reach a two hundred and fifty dollar average, or a million a month.

The Democracy of it! Here and there a great gift like Dr. Warner's, but in the main the funds have come from the many smaller contributions of the average givers. This is great. Yet we need the others too. Let us hope that this feature will itself stimulate the larger gifts which soon should be coming in showers.

Memorial Gifts are being considered by churches and individuals very widely. These may be made in memory of loved ones in sums of one thousand dollars or over. A number of persons can join in making up the memorial proposed provided their gifts are definitely designated for this purpose.

Liberty Bonds have become very popular gifts. Some two hundred thousand dollars worth of them has been received already.

Conditional Gifts are also being received. The property is placed in the hands of the Pilgrim Memorial Fund Commission. The donor is assured of an income for life from that property—an income that usually is larger than can be obtained by an ordinary investment, and without risk, anxiety or trouble. This will be a popular measure. It not only provides for the giver, but the same money will work year after year to provide annuities for the old age and disability of Congregational ministers and their wives.

The raising of the Fund is having a tremendous influence upon the movement for increasing inadequate salaries of ministers. There is no more pressing question before the church that desires a strong ministry than the duty of providing support sufficient to leave its ministry free for unhampered service.

When you read this, the campaign will be in full drive in our largest and strongest states. The question is no longer "Will we get our five millions," but "How far over the top will our thoroughly aroused fellowship go?" for they have evidently set their jaw for doing a much larger thing.

Is it clear to all that The Pilgrim Memorial Fund provides not only for ministers but for their widows and orphaned children as well? Our six thousand ministers are eligible and if they choose to enter the Fund will be covered by its provisions. But, if they do, that means that six thousand wives, just as devoted and sacrificial, are also protected from the emergencies of death and disability that may enter their homes.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The National Council meeting is over. It brought us face to face with great issues and large visions of our mission. Those who were unable to attend, which of course means most of us, will do well to study assiduously the reports of its sessions.

♣ ♣ ♣

The Pilgrim Memorial Fund is the biggest thing in the denomination just at this moment. Let every Congregationalist who loves the Kingdom be sure that he appreciates its full significance and enjoys his largest possible participation in this expression of justice to our own.

♣ ♣ ♣

Pastors will be greatly interested in the article in their section which tells the story of the unique educational program of the First Church of Jersey City, New Jersey. Such a program is not impossible in many Congregational churches. Brethren, let us have the spirit of daring!

♣ ♣ ♣

For years we have felt the need of someone who should give his whole time to fostering acquaintance and fellowship between the English-speaking and foreign-speaking churches. The man has just been found in Rev. Henry M. Bowden of Springfield, Massachusetts. Extended introduction will be given in the next issue.

♣ ♣ ♣

Would you understand the newer movement in the work of the Home Missionary Society? Then study the article by Dr. Dana, in which he sets forth our plans for the Community Rural Church in Montgomery County, North Carolina, which centers at Star, with its country life academy cooperating with the plans of the extended rural parish.

♣ ♣ ♣

Congregational colored churches in the North are not very numerous. Perhaps as a denomination we have been negligent of our duty and opportunity in this particular. The work at Mount Zion Church in Cleveland, of which its pastor tells the story in this number, is suggestive of what our mission might be to our brethren who are coming in large numbers from the South.

♣ ♣ ♣

Some strong churches can afford to have pastors' assistants. Ordinarily the home missionary never dreams of such strengthening of forces; nevertheless a vision of the possibilities along this line is given in the article in this number, entitled "The Home Missionary Pastor's Assistant." This is an expensive program financially, and only a new day in the Treasury Department would make it possible to extend it widely.

A LARGER PARISH IN NORTH CAROLINA

By Malcolm Dana, D. D., Director of Rural Work Department

I AM writing from the little village of Star, North Carolina. It is a place of some four hundred inhabitants, situated in Montgomery County, and at a point only a little south of the exact center of the state. Two lines of the Norfolk and Southern Railroad cross here. This section of country is known as the Piedmont (foothill) district and is largely undeveloped. There is no government survey. The great problem of the South is that of illiteracy. North Carolina has the largest number of native born white illiterates of any state in the Union excepting New Mexico and Florida. It constitutes an army numbering 132,189 persons, of which 47,710 are of voting age. This means that one hundred and forty out of every thousand voters, or one-seventh of all the voters in North Carolina, cannot read their ballots. Twelve per cent of the native whites in the Piedmont district, in which Star is located, cannot read or write.

MR. AND MRS. GREEN AND HUBERT

Here is both need and opportunity for academy, moonlight schools and extension work. The right kind of boys and girls have to be gone after and induced to come to school. They have to be held there. Comparatively few pupils go entirely through or beyond the grades. The present high wages are playing havoc with school attendance, and especially its continuance. There is a discouraging lack of pride in matters of education. The following remark made by a girl, almost a woman, is typical: "Oh, I can read and write; I guess I done got enough eddication."

One has only to visit round some to be impressed with the pathetic poverty and meagerness of life in some of the nearby sections of the country. There appears woefully little to make life much more than perhaps a tolerable existence. Young people have not the things that go to make youth bright and joyous. Abject hopelessness characterizes the faces and bearing of older people. So religion becomes what it is — something concerned with dying, death, heaven and the future life, and not a program for the here and now. Sunday services funerals and "protracted meetings" furnish the only diversion. What wonder that they are characterized largely by feeling, emotion and excitement rather than restful worship. One comes to understand why religion has often little to do with ordinary conduct and good ethics.

For a decade there have been several small Congregational churches in a group near Star. At

Star there has been developed a school known as the Carolina Collegiate and Industrial Institute, which up to this time has been independent, although its institution was inspired by Congregational field workers. In view of the needs and opportunities centering in this institution and the surrounding churches, the Congregational Home Missionary Society has decided to cooperate with the people in the effort to make this an outstanding rural parish in which shall be afforded a large range of spiritual and social ministry which is calculated to meet the needs of this entire region.

CHURCH IN THE WILDERNESS

The trustees of the Institute enter most earnestly and heartily into this plan, and as a guarantee for the future have transferred the title to the entire property, consisting of twenty-one acres of valuable equipment, to The Congregational Home Missionary Society as trustee. Of course the school must be financed independently, but it is to be done in intimate co-operation with the home missionary plan. It is indeed a vital and integral part of the larger parish scheme.

The Institute is a monument to nine years of sacrificial labor on the part of Rev. Edward F. Green and family. In recognition of this fact, and as a memorial to a son, Hubert, who was last Principal of the school and who died a soldier in France, the main building is to bear the name Hubert Green Memorial. The school has been largely a village grade and High School. As such it has won an enviable reputa-

THE DONOR OF THE TRACT OF LAND

tion. By superior work it has prompted other nearby schools to raise their standards. It is now entering upon a real missionary career. A boys' dormitory has been completed, which makes it possible to go out into the woods and backward districts and bring in those who most need what the school can give. The need is for some generous donor who will provide another dormitory, so that a similar work can be done for girls.

TYPICAL CABIN HOME

The name Country Life Academy indicates one kind of work which will be done. Eighty per cent of the inhabitants of North Carolina live in the country. Needs and opportunities around Star are distinctly rural. The farmers are industrious but very poor. Their poverty is largely due to the fact that they do not know how to get what they might out of their small farms. Their boys must be taught scientific farming if they are to do any better. Many of these lads will not stay on the farms. They must be educated in trades and industries. And there is a corresponding and equally important need among the girls. They must somehow be made into good homemakers. Ignorance regarding the simplest laws of health, squalid and unkempt homes, account for the high death rate among infants and children. They explain the prevalence of typhoid and tuberculosis. Unsanitary conditions and lack of cleanliness produce hookworm, while a limited and one-sided diet results in pelagra and flux—diseases peculiar to the South. Men and women (also children) drink "moonshine" for a diversion. They do so to quiet the ever present gnawings of dyspepsia. All these conditions favor immorality.

The training of boys and girls for rural health, usefulness and prosperity will be stressed through coming years. This is in line with the educational emphasis in North Carolina. It meets the greatest need and opportunity. Courses offered by such institutions as the Farm Life schools, operating under the Smith-Hughes Law, and the one outlined by the State Department of Agriculture, will be duplicated at Star. A combination is likely to be effected, by which financial and other co-operation will be secured from the state. In that event the industrial and agricultural training will be put into the hands of a graduate of some accredited college of agriculture and a man who has had practical farm experience.

"HUBERT GREEN MEMORIAL"

The second part in the larger program at Star is the maintaining of a thoroughly Christian academy This will offer the very highest order of grade and High School work. It will parallel and supplement the industrial and agricultural education.

The work of the academy is in full operation. It is in charge of Rev. Ludwig Thomsen, formerly Superintendent of The Congregational Home Missionary Society in Idaho, and later Principal of Proctor Academy at Provo, Utah. Mr. Thomsen has the assistance of his talented wife. The work is to be thoroughly Christian. The academy is only a part in the larger parish enterprise. Mr. Thomsen will be minister to this parish as well as Principal of the academy. There are four Congregational fields, with church buildings, near Star.

The third effort at Star will be original and unique. It will be of religio-social character. The man has been carefully selected for the task. The writer made a never-to-be-forgotten trip back into the Kentucky mountains, and along "Troublesome," of which Miss Lucy Furnam writes so charmingly in "Mothering on Perilous" and found him. Rev. Parker W. Fisher is a graduate of Hartford Seminary. For nine years he has been carrying on an independent work for mountain folk at Leburn, Kentucky. During that time he secured funds necessary to build a church and parsonage while maintaining himself and family. Mrs. Fisher was greatly beloved in the mountains for the work she did in visiting the homes and nursing sick folk. She plays and sings and will be of great assistance to her husband. Mr. Fisher is fitted to incarnate, preach and teach a religion which will be in contrast to another prevailing type. The method in this new work will again be one of going out after people. The Home Missionary Society has fitted out a Ford cameonette, with a baby organ, up-to-date song books, moving picture machine and electric generator. This equipment will be used in a special type of effort. It will be extension work—using it in schools, churches, or if necessary, wheeling right out into some beautiful oak grove.

Mr. Fisher is going to deal with the whole man and the entire life process, while practicing a religion of fellowship and helpfulness. He will be concerned with recreation, health, work and worship. Nor will he work alone. Doctors, the visiting nurse, home and farm demonstrators will be called into a co-operative teamplay. Everything that has to do with the religion of every day living will be focused upon points and places of real need. The parish car is to stand for a religion of good cheer like unto that of Him who also sought out the poor and neglected that they might have life and have it more abundantly.

Mr. Fisher will maintain vital connection with the academy. He is a carpenter, mechanic and all-around man, and will be needed in practical ways during the building period. He will put in courses in manual training and carpentry at Star. And all the while as he goes about the country he will be doing a most important piece of work—that of finding and bringing in boys and girls who want, or can be made to want, a thorough Christian education.

If my tone seems over-optimistic and confident, I make no apology. It is due partly to the fact that I have spent weeks in a careful study of the people and region round about. And one cannot be at Star these days, listen to the noise of hammer and saw, watch the new buildings rise, feast on the wonderful view from the school-grounds, and breathe in the healthy, invigorating air, without enthusing over this venture.

THE OLD SPANISH MISSION OF SAN XAVIER

HOME MISSIONS IN THE HISTORIC SOUTHWEST

By Rev. Frank L. Moore, Secretary of Missions

CONTRASTS are striking in the Southwest. The present is aggressive, alert and the atmosphere surcharged with a spirit of energy and haste.

But there are Indian villages on the outskirts of modern cities, and old ruins that tell of other and more leisurely days. Whatever we may think of the Roman Catholic Church during the days of the Inquisition, we must admire the brave Fathers who were then pushing out into the wilderness, enduring hardship and braving dangers untold. What a line of missions were those, a day's journey apart, which marked the road from Mexico City to Santa Fe, and across what is now Arizona, to the Pacific Coast.

THE GROTTO

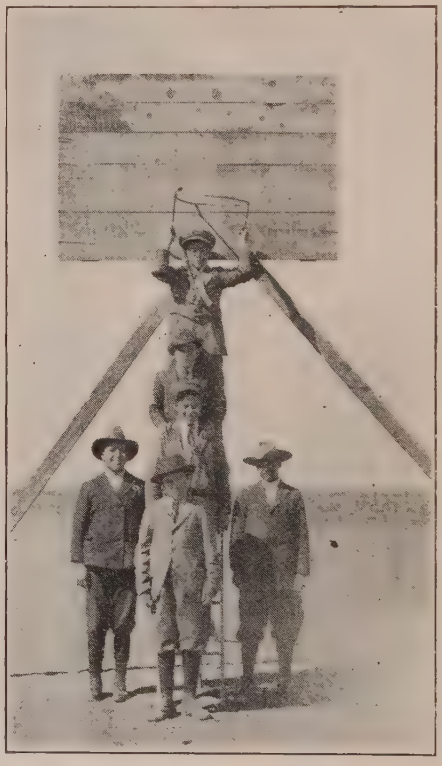
One of the most finely preserved of these old missions is San Xavier, twelve miles from Tucson, Arizona. Under the intense sun of that arid land it is a striking sight as one approaches it from the foot-hill drive. Thousands of giant cactus plants hold up stubbed arms as they climb the barren

COMMUNITY CHURCH, PHOENIX, ARIZONA

mountains to the west. Lizards dart from rock to rock. An Indian village, composed of flat-topped adobe houses suddenly blocks the way and then the beautiful building appears.

The central portion of this building was erected, according to local tradition, in 1692. Historians are inclined to question that date, but it was undoubtedly in use as far back as 1750. Then came decay, and for a hundred years it was abandoned, finally to be restored and completed as we see it now.

The Mother Superior, a remarkable character, with the genuine interest of the Indians at heart, directs with dignity and grace the various activities of the Mission, and is able to introduce the visitor to a well conducted school. Basket and mat weaving are encouraged, quite a revenue being derived from the primitive industry.



BOYS AT BASKETBALL

Near by is a ledge of rock, and it is here as well as in the barbaric decorations of the Chapel in the old Mission itself, that one is brought to a realization of the superstition upon which their whole system is founded. For here is a grotto erected by the Bishop of Tucson in memory of "The Appearance of the Blessed Virgin

Mary, Mother of God, at Lourdes in France." Already many miracles are said to have taken place here, and the childlike Indians are looking for the appearance of the Virgin herself.

But why so much time spent in describing a Roman Catholic institution in Arizona when our interest is in Protestant home missions? Simply because we cannot understand the work of our Superintendent, Rev. J. H. Heald, without bearing constantly in mind that most interesting country's past. Dr. Heald is endeavoring to build up Protestantism in what was in its beginning a Catholic land, and the Spanish variety of Catholicism at that. True, our churches are composed of people from all parts of the land, and they touch but incidentally the followers of Rome. But everyone in the Southwest must meet and mingle with the Mexican, and often with the Indian as well. It matters much whether they are good Catholics or bad. Many, through school and church and personal friendship, have accepted with open mind the Protestant way.

It is hard to estimate the influence a group of boys like those at Rio Grande school will exert upon that land a score of years hence. Yet many come from Catholic homes, some of their fathers or uncles even belonging to that strange order, the Penitentes.

It matters much what kind of religion is on the ground first. Atmosphere is given to the daily life so that it can fairly be felt as you walk along the streets or enter the shops and stores. Who, that has visited Utah, has failed to observe this with regard to Mormonism? Institutions, laws, language, are all affected by the prevailing religion. It takes time to bring about change—frequently a long time.

We might well take lessons from that older civilization in the matter of church architecture. It is doubtful whether we give adequate attention to that which appeals through the senses. It is not alone the primitive mind that is influenced by the stateliness and dignity of a fine old structure like San Xavier. So far, we have not seen fit nor has it been possible to make heavy investments in our churches from the standpoint of the beautiful, although improvement is seen from year to year.

SUPT. HEALD ON THE ARIZONA PLAINS

If we can have only one type of building we may well ask whether it shall be the cathedral or the "Community House" like that in which Neighborhood Church near Phoenix, Arizona, now worships Here in a grove of palms, eucalyptus and pepper trees, stands the hospitable social center of a farming community, with a new modern parsonage next door.

The Southwest presents a wonderfully fascinating challenge to us today. Our task is marked out and the responsibility is clear. We have found it worth while to send to that land a marvelously keen-minded, great-hearted missionary Superintendent. With his wife, who is also ordained, he has won his way into the lives of scores and hundreds of the Mexicans. Dr. and Mrs. Heald, both of whom speak the Spanish language fluently, are recognized as

leaders in all matters that have to do with both the education and evangelization of the Spanish-speaking people of the Southwest. As Superintendent also of the home missionary interests, Dr. Heald has for years directed the work of expanding Congregationalism in the two great states that form his parish. We ought to back up his labors strongly with more and more means to carry forward to its logical development a work that is already so remarkably well begun.

THE COLLBRAN FIELD

By Rev. James F. Walker, Collbran, Colo.

COLLBRAN is a village of some two hundred people and is the metropolis of Plateau Valley. This little spot of territory is some twenty-five miles in length and from ten to fifteen miles in width and lies on the western slope of the Rockies about one hundred miles west of the Continental Divide. As the crow flies, it is about one hundred and seventy-five miles to Denver, but as the D. & R. G. R. R. does not fly it is five hundred and sixteen miles from DeBeque to Denver, and DeBeque is twenty-five miles from Collbran and is our nearest railroad point. The railroad has, of course, to follow the lines of least resistance, and even then the said resistance is by no means small.

Here is a little piece of country that has been richly endowed by nature. It is forty-five miles from Grand Junction, the county seat, and ranges in elevation above sea level from five thousand to seven thousand feet. Just to the south lies the massive tableland of the Grand Mesa, with an average elevation of ten thousand feet. It is said to be the largest tableland of that height in the Rocky Mountain system. Eastward on this Grand Mesa are many beautiful lakes, a whole chain of them in fact, known as the Alexander Lakes, in which there are the mountain trout and about which roam the wild deer the bear, the mountain lion and many other wild animals. The winter snow falls to a depth of from six to sixteen feet, and when it melts in the spring the water is stored in a large system of reservoirs and is used during the summer months to make the fertile valleys blossom and produce abundant harvests.

An automobile road has now been built from Collbran to the top of this wonderful mountain, and these Alexander Lakes are rapidly becoming a most delightful and popular summer resort. Thither from the heat of the valleys come the toilers of the soil and the dwellers in the cities to find rest and recreation.

Plateau Valley is one of the richest of its size in Colorado. It is the best watered, has the most fertile soil, a splendid climate, the fairest landscape, ample but unused water power, inexhaustible deposits of oil, shale, great crops of fruit, small grains, garden truck, tubers and vegetables, and fabulous yields of alfalfa, timothy and orchard grass. Then there are literally the cattle on a thousand hills, splendid horses, sheep, hogs, angora goats and many fowl. What resources, what possibilities for development are here! But the greatest resource of all is the people, and the greatest need of the people is inspiring leadership.

The chief occupation of the people of the valley has for years been that of stock raising, and this has given stamp and character to all business life. Our bank is the Stockman's Bank, and the largest co-operative concern in the valley is the Stockman's Association. In

many ways the stockmen of Plateau Valley are more progressive than they are in other sections, but as a rule the country of the cowman is the last to manifest an appreciable amount of public spirit. Two things, a bunch of cattle and a bank account, fairly well characterize the average stockman of the passing generation. He has not been interested in good roads; he fought the idea of a railroad being built into his section; he discouraged new settlers and made life miserable for them. Too often morals have been relegated to the background. Whiskey was an indispensable asset, and the six shooter and the lariat were prime factors in maintaining "law." It would be unpardonable in me thus to characterize the cow man and not mention his virtues. He has his good points, and some of them stick out so far that you can hang your hat on them.

The six shooter, the lariat and whiskey as ruling and disturbing elements in community life have practically become things of the past. There is no longer a remote and wild frontier whither the reckless can drift beyond the reach of law. On the other hand the spirit of adventure is still impelling the pioneer to move out to the border land of civilization, and he is encroaching upon the long undisputed range of the big cattle man. This has not decreased the number of cattle, but it has increased the number of owners. The old-fashioned cow camp is a thing of the past and the dairy herd and highly bred cattle have supplanted the long-horned rangers.

This very meager description of the stockman and his business will assist us the better to understand the work of the church in the Plateau Valley. While I have often taken exception to the statement of William Shakespeare that "The evil that men do lives after them," here is an instance where it is literally true. The general attitude of the stockman of the past generation toward community interests, and especially toward things religious, has given a stamp to the generation that is now rising.

There are about four thousand people in Plateau Valley, and if I were able to preach at all of the places where they want services, I should be ministering to over half of that number, and yet I feel that we are doing well if at Collbran, the largest center, we can get an average attendance of fifty.

The common rendezvous for old and young is the pool-shack, and Collbran has two of them. They keep open week days, nights and Sundays, and they reach their highwater mark of patronage on Saturday nights, when the picture show and the community dance are kept going till the wee small hours of Sunday morning. When the community intelligence has been fed on questionable movie films till eleven p. m. on Saturday, and the rest of the night till nearly daybreak on Sunday morning has been spent in the demoralizing and exhaustive exhilaration of the public dance, what can one hope for in the way of a large and appreciative attendance at Sunday morning service? I wonder if I have pictured a discouraging prospect? If so, I hope that you will not deem it a hopeless case, for I do not.

Already there are encouraging signs; the leaven of righteousness has begun to work. We have organized a class of boys and have discovered that they will generate enough enthusiasm in short order to compel attention from the indifferent. The choir people have purchased a new piano; the Ladies' Aid has finished off two more rooms upstairs in the parsonage, and the pastor's family can now live in more comfort. Outside of the church, we have organized the Collbran Community Club, and it has a list of

committees that would make your head swim. They are going after the good roads' move in earnest; they are talking civic beauty and home improvements; they are boosting for a centralized school that will give far greater advantages and better service; they expect to install electric lights and a lot more things too numerous to mention.

In the past great stress has been laid on individual salvation. We trust not to lose anything of the individualistic nature that has value; at the same time we hope to make a larger social application of the great Gospel truths. We want to minister to the physical needs of the young people and children, and teach them to have healthy, clean bodies as well as pure thoughts and clear consciences. In order to do this we must have a better working plant than is ours at the present time. We propose to build an addition to our little church, which will have the main feature of the church life in the community. We propose to put in a good big basement, and we want in this basement a room for general social and physical activities. We want to install some gymnasium apparatus; we want a suitable kitchen, and, say, do you know that there is not such a thing as a shower bath in the whole valley? We want to install a shower bath and a few lockers. Then on the upper floor we want some nicely arranged Sunday School rooms; we want a library and reading-room that will be cozy and inviting, with a lot of good books and periodicals; we want a stereopticon, and we hope to put on a program that will make it impossible for any one to say that there is nothing to do and no place to go except the pool shack, the picture show and the dance. While we want to get the confidence and co-operation of the young people and children in their general welfare, we stress also the regular line of orthodox activity. Here is a single illustration of the spiritual influence of the church: One day last winter while I was in the backyard digging out the frozen hydrant a young man knocked at the front door and inquired for me. Mrs. Walker told him what I was doing, and he said, "Don't call him; I will just go and talk to him where he is." He marched right through the house and came to where I was digging. After the usual greeting, he said, "I have come to ask you to pray for me. I am ashamed of the way I have been doing; I have not lived as I ought to live; since coming to this valley where there is no interest in religious matters and no respect paid to Sunday, I just got careless like all the rest, and—well, you know I was not brought up that way and I need your prayers. Just as soon as my wife is able we are going to come to church and take an active part in the work. I want to give you a little check to help keep things going, and I do not want you to say a word about where it came from, but just use it where it will do the most good." When I looked at the check, it was for fifty dollars and I knew that it spelled sacrifice. When I looked up to his face and our eyes met, they were filled with tears and we parted in silence, and I felt the eloquence of the communication as I could not if he had spoken volumes.

We can no longer complain of a lack of cordiality on the part of the people as we go among them, but they do not yet think church; they do not yet know that the church may be and must be an asset and not a liability, and we are praying for the ability to interpret to them the real true mission of a live church in a rural community like this.

All education at last comes down to self-education, and we learn more from people than from books.—*Congregationalist and Advance*

A RETROSPECT AND A PROSPECT

By Rev. Irving Keith Merchant, Cleveland, Ohio

FIFTY-FIVE years ago the church of the Pilgrim Fathers began its ministry among the colored people in Cleveland. Sponsored by a small group of inspired men and women whose vision ranged far into the future, Mount Zion Church was organized in 1864.

In those days there was a young girl living in Cleveland named Eaira Woodliff, now Mrs. Sellers. In some mysterious way this girl strayed out of the Methodist pasture and attended Sunday School at Plymouth Congregational Church. She became so imbued with the unfamiliar teachings, the earnestness and aggressiveness, and the manner in which the church presented its message, that her constant conversation with her father was that he might start such a church among her people, less rigid and narrow and more liberal and elastic in its methods than the Methodist Church. The advice of the minister was sought, and on June 8, 1864, five interested persons, under the leadership of Mr. Edward Woodliff, met at a private house to take into consideration the organization of a church. For three months this group, strengthened by others, met for weekly prayer meeting and held such services as they were able, and on September 11th, Mount Zion Church was formally organized in Plymouth Church, with a charter membership of nineteen. The little fellowship immediately secured a place of ministry and worship on Ninth Street, remaining there two years when, pressed by the rapidly changing conditions, it was forced to move and purchased a new site on Thirty-first Street. Here a small chapel was built and the work continued auspiciously.

REV. IRVING KEITH MERCHANT

From the very beginning the church was fortunate in a devot membership, willing to make any sacrifice to carry their enterprise through. It is related with much pride how Mrs. Woodliff and some others would make ice cream and fancy cakes in their homes, some distance from the church, and Miss Eiara would haul the delicacies in her "coaster" to the building to sell. Again, some years later, when the church was in financial straits, a committee appealed to the Church Building Society for aid. The Secretary told the committee that it was the custom of the organization to hold a mortgage against church property whenever loans were made. The committee was as silent as if death had struck it, and finally the chairman said, "We do not believe in mortgages; our property has never been so encumbered. We will get the money ourselves."

The church has never received missionary aid. It has been self-sustaining from its beginning. True,

its ministers have never received respectable stipends, and there have been times when the finances were low, but the doors have always been open and every penny legally contracted for has been paid. Its spirit in this respect has been one hundred per cent high, and few churches can boast of a better record for just dealing.

Mount Zion has been exceptionally fortunate in its ministry. J. H. Muse was called to be the first pastor, and under his wise and patient leadership the church received its early nurturing. Passing over several pastors, not that they are not counted worthy, but space will not permit a full narrative, we come to Rev. Sterling N. Brown. Mr. Brown came to Mount Zion from Oberlin, with all the endowments of youth. He found a church somewhat divided in its fellowship, but he went immediately into an evangelistic mission. As a result of this effort many were added to the church, and the entire membership reconsecrated itself to assist in building up the work. Under Mr. Brown's leadership the splendid auditorium in which the services have been held these many years was built. The chapel which Mr. Brown found was moved back and made to serve for a social center and to house the Sunday School.

Mr. Brown was followed by Rev. Dan W. Shaw, a graduate of Boston University, and a very able preacher. He succeeded well in making the church a leading religious center of the city. He was succeeded by Rev. Jesse E. Moorland, who remained with the church but two years. This pastorate was followed by that of Rev. Joseph S. Jackson who served the people well for a number of years, and has since entered the African Methodist Episcopal Church and is known in his conference as an efficient pastor and administrator. The next minister Rev. George V. Clark, is well and favorably known to many readers of this magazine He directed the work so well during the nine years of his services that the church has made him minister emeritus.

Under the leadership of this notable group of men the church combined in an unusual way liberality in faith and high intellectual standards, and through their ministry of love and the practical manner in which they interpreted the teachings of Jesus, it has been a distinct leavening force in the religious life of the colored people of Cleveland. Their pre-eminent desire was that there should be among the people who worship within its walls neither Jew nor Greek, bond nor free, male nor female, rich nor poor, but that all should be one in Jesus Christ. They have always discouraged class distinctions and no opportunity was given any man to think more highly of himself than he ought to think. Today there is a splendid family spirit, an excellent Christian morale and those barriers which often separate men are not found within its walls. Perhaps the greatest achievement of these fifty-five years has been the bringing together of people from all walks of life into a common discipleship.

If the test of a tree is its fruit, Mount Zion does not cumber the ground. It has not simply been a preaching station where the religiously inclined have come to listen to a sermon and go back to their mental and moral cobwebs, but those who have come under the influence of this church have been renewed in spirit, quickened into life and inspired with lofty ideals. They have been taught that character is eloquent, and that to imbibe the spirit of Christ, catch and reflect His teaching, is the highest expression of life. From no pulpit is the gospel of honesty, right living, reliability, right use of opportunity, peace, good will and prosperity

preached more vigorously. It has been a door of hope and inspiration to many. Boys and girls have received their first inspiration to seek an education from the utterances of the minister. Mount Zion has been in the business to make men better, and has succeeded to a remarkable degree. A church that has done so much for the people ought to be encouraged, equipped and financed to do even more remarkable things.

The new day has brought new duties, obligations and responsibilities. The exodus from the South has increased the colored population from ten to twenty-five thousand, and more are coming. Those who come must be reached with a friendly hand. Mount Zion has stood out boldly and preached fair play and the minister has taken a personal interest in these strangers wherever he has found them. Our people from the South need the ministry of Mount Zion, with its quiet, refining atmosphere, its social contact, its sympathetic spirit and interest. As we look toward the future the great and pressing need is a building adequately equipped to meet this social and religious need. A plant such as we shall need to carry on effectively our new work ought to consist of an auditorium seating eight hundred; a modern Sunday School Department, so that the work of religious education may be done well; a ladies' parlor; dining room; kitchen; social rooms and an office in which the administrative end can be taken care of. Added to this the church should secure a comfortable parsonage and employ a trained young woman as the minister's assistant. It will take fully $75,000 to bring all this about. The church is now considering the purchase of a site to cost $14,500 in a community two miles east of the present location, which within a few years will be thickly settled with colored people. Cleveland is a fertile field for Congregationalism among these people. The desire for the Pilgrim ideals is high, and there is no better place to invest Congregational money than in a church with so excellent a record and the spirit to "carry on" left them by the nineteen Plymouth Church sent out in 1864. Mount Zion must keep faith with these men and women. As they left us a rich heritage, we must enrich those who come after us. To equip Mount Zion for service in the great days ahead is the denomination's immediate task.

SOME NORTH DAKOTA PROBLEMS

IN Alamo, which is mostly Scandinavian, there are two Norwegian Lutheran churches and a church of the Latter Day Saints. We use the church belonging to the Free Lutherans for our work, as it was intended for a community church, and we are hoping that they will in time unite with us in our work. That would greatly solve the problem, for the people all understand English and could readily follow and assist in our English services. We have a small Sunday School and a nice little parsonage.

The Angie work is the most encouraging, as there are more American people. I preach out there every two weeks in the schoolhouse and have had a fine attendance.

The Appam work is interesting from the fact that the congregation is composed almost entirely of men who are wonderfully fond of music and do some wonderful singing. I preach there every two weeks in the evening. Of course I serve at a disadvantage because of not having a car of my own. I have to depend on people to take me around, and sometimes I fail to keep my appointments when there are no cars available.

THE HOME MISSIONARY PASTOR'S ASSISTANT

THE Home Missionary Society is trying the experiment in a few places by furnishing a faithful pastor in an important field, a lady assistant, with a view to thoroughgoing service to the community. One of these places is Mobridge, South Dakota, where the Congregational church has an undivided field in a growing town with an outstation some thirty miles distant at Trail City. Here Rev. William F. Ireland is assisted by Mrs. Louise B. Esch. The following excerpts from letters of Mrs. Esch portray vividly the importance of a kind of work which the Society is eager to extend as rapidly as funds are available:

BROWN PALACE—A MOBRIDGE HOTEL

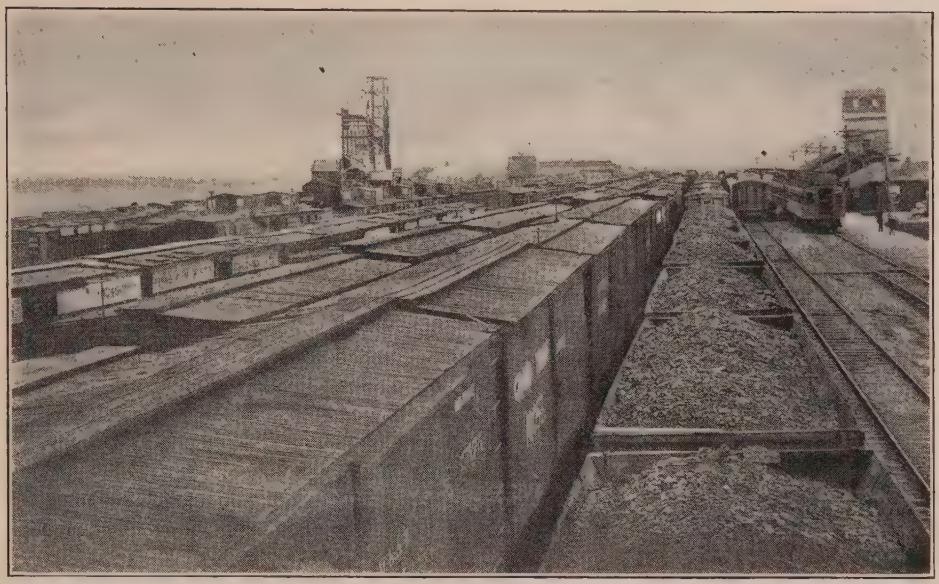
"Mobridge is only twelve years old. It was practically built by the C. M. & St. Paul R. R. They erected a bridge over the Missouri River at this point, and that gave the town its name.

"Being a division point there are railroad offices employing a considerable number of men and women in the various departments. The 'up-tracks' (repair department) and roundhouse and extensive car yards use a great many more.

"The population is variously estimated from 2,500 to 3,000. The people do not 'stay put' long enough to be counted. It has 'a population on wheels,' but the town is certainly growing. Probably a hundred new houses will be put up this year.

By far the greatest number of people are young married couples, mostly under thirty years of age, and they are raising their families, so there are more small children than I ever saw in a place of its size. This makes our Cradle Roll and our Primary Department of the Sunday School remarkably large. I think the Cradle Roll will nearly equal the entire Sunday School enrollment. Of course, these young mothers are kept at home a great deal, and they get out of the habit of going to church. This fact makes it necessary to do a great deal of calling. Being such young mothers, and most of them far from their own mothers, I find it of great value in getting into close touch with them that I have raised a family of

THE HOSPITAL



CHICAGO, MILWAUKEE AND ST. PAUL FREIGHT YARDS AT MOBRIDGE

my own and that I learned many things of practical value from my doctor-husband.

"Only a short time ago I was called to the phone by a mother of four little ones. She asked, 'On which side is the appendix? M—— is having severe pain in his side, and I am so worried for fear it may be appendicitis. I hate to have the doctor know how ignorant I am, but I don't mind asking you.' She was greatly relieved and perfectly satisfied with my simple information and advice.

"I called on a young bride a few week ago and she told me of some of her trying experiences in housekeeping. When I told her how glad I would be to answer any of her questions or help her in any way, she said, 'I hated to ask any of the young women I know, but I could come to you with anything for you seem so much like my mother.'

These two incidents show why I put such stress on my calling. I have made about six hundred calls during the first six months of the year."

Excerpts From a Letter Describing Mrs. Esch's First Trip to Trail City.

"Arrived at Trail City, I awakened to the realization that human nature is much the same the world over. I was given a most cordial welcome as soon as I alighted from the train, and was taken into the rooms of the station agent and his family where I found an abundant hospitality. My hostess and I spent the afternoon in calling at the homes of the eight or more families that were interested in the establishment of a church and Sunday School in the little village. We found the people had come from Ohio, Iowa, Minnesota, Wisconsin, Texas, and a few who had always lived in the Dakotas. Most of them had been used to church-going at some time and all were feeling the need of religious service. The few that were indifferent about it for themselves were anxious for a Sunday School for their children. There were the usual doubters who thought it couldn't be done, but, thank the Lord, there were also the brave

ones who, though realizing that it was not going to be easy, had faith to believe that it could be done—at any rate, that it was worth trying.

"Sunday morning thirty-one people of widely varying ages assembled in the schoolhouse. We found eighteen hymnbooks alike and everybody ready to sing, but no one ready to play the organ; so I was exceedingly glad that I had played at Sunday School and prayer meeting so often back home and could play and lead the singing too.

"Secretary Juell had ordered the Sunday School supplies, but they had not arrived, and so I told the story of how Israel came to be in Egypt; how God raised up Moses to be their leader and trained him for leadership, bringing the story up to the Sunday School lesson. In spite of the great diversity in age, the recital held them quiet for forty minutes! Not one person yawned politely behind his hand or looked slyly at his watch, or did any of those things that the usual congregation would have done long before forty minutes had passed. The collection was $2.58.

"The group in the morning had filled all the available 'sittings' and so the word went around that extra chairs would be needed. That night as we hurried across the prairie to the schoolhouse, there were people from different directions, some carrying chairs, some lamps, some coal, and several had lanterns. Fifty-three were finally packed in and there was standing room only when the last half dozen arrived. Eighteen song books for more than fifty people! If I could play without a book, three more people could sing, so I was thankful again for the years of training at home which made me familiar with the old church music. By the aid of the lanterns, in addition to the lamps, nearly everybody managed to see the words and to sing. A good basso voice made itself heard over in one corner, two or three sopranos down in the center, a faltering tenor at another point; and after service we found that the basso had had eight years of experience in a church choir some years back and was very enthusiastic about getting a choir together. So before we parted that night there was a plan for a choir, and a young woman had volunteered to 'practice up' so that she could play the organ.

"No pulpit orator could have held an audience more spellbound than my simple talk did that group of folks—not because of any eloquence on the part of the speaker, but because of the soul hunger of the listeners. They are certainly good givers as well as listeners—offering $5.18 that evening.

"The next morning a dear good woman who had a three weeks' old baby remarked, 'I was the only one at home in the whole town, I think.'

"People coming in for mail or trading Monday morning heard about the service and said they wanted their children to come as often as the weather would permit, and whole families will come in from as far as eight or ten miles as soon as the roads are in any fair kind of condition Two young ladies walked in over two miles in the morning and came again at night, bringing their parents with them.

"There is so little in the way of social life in the community that the church means much in bringing the people together. Their enthusiasm in planning for choir rehearsal and for church suppers shows how much they need the social as well as the spiritual life which the church will bring. A young married man who had lived there less than a year said to me, 'I don't think I ever lived any place where so many people have been up against such hard experiences as nearly all of these

people have. It seemed to me when I first came that they had all forgotten how to have a good time. I've played the clown so much since I came that I am afraid they think I am a fool, but anyway they learned how to laugh.' What could bring such real joy into the lives of these people as the Christ and His service?"

♣ ♣ ♣

A WORD FROM A CZECHO-SLOVAK PASTOR

I wish is were possible to put into print everything that has occurred in this parish in the last six or eight months. It seems too bad that so much which is of real interest to Congregationalists should have to be omitted, but space will not allow more than a brief review of the leading items on a large program.

During the first weeks of April our every effort was directed toward having a successful Easter service. Special prayers were made and special meetings held. God blessed our endeavors, for two members were received into the church and three children were baptized. During this month I was especially glad to be able to attend an Association meeting.

In May the State Conference was held. The trip cost both time and money, for the meeting was held in the extreme eastern part of the state, but it proved helpful and interesting.

In May the Czecho-Slovak headquarters sent our church a request to assist in raising money for widows and orphans in the old country. Four members of our congregation were appointed for this service and 420 dollars were collected. While raising this money we came into contact with many people we had not known before, and it was a great pleasure to us to be able to let them see that the "Salvation Army," as they call us, is patriotic as well as Christian.

After this work had been successfully accomplished, we turned our attention to the church building and spent considerable time in trying to improve its appearance and make it more attractive. We are hoping soon to remodel the basement in such a way that it can be used for purposes of recreation and entertainment.

At present we are fixing our old folding organ preparatory to preaching the Gospel in the street. We have found that the best way to convince people that we are their friends and want them with us is to go on the street and meet them. It is a great grief to us that this little organ is giving out and with the heavy expense the church is under at the present time we are quite unable to replace it. Its original cost was only twenty-five dollars and a new one would be of the greatest service to us just now. As a rule it is a difficult matter to bring people into church, and these street meetings have been of incalculable value along this line in the past. It is our hope to make them more effective in the future.

♣ ♣ ♣

The divine counsel comes, first, to all those who are paddling in the margin of Bible research. There is no book in the world that demands so much of our attention as the Bible. Yet nine-tenths of Christian men get no more than akle-deep. The sea of God's word is not like Genesaret, twelve miles by six, but boundless; and in any one direction you can sail on forever. Why then confine yourself to a short Psalm, or to a few verses of an Epistle? The largest fish are not near the shore. Sail away, oh, ye mariners, for eternity! Launch out into the deep.—Talmage.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF SEPTEMBER	Av'ge five previous years	3,489.63	1,450.53	4,940.16	1,109.33	3,830.83	4,280.14
	Present year	3,908.24	2,224.53	6,132.77	1,420.33	4,712.44	6,941.54
	Increase	418.61	774.00	1,192.61	311.00	881.61	2,661.40
	Decrease	.....	.....	.....	.....	.....	.....
FOR SIX MONTHS FROM APRIL 1	Av'ge five previous years	33,241.66	13,338.45	46,580.11	14,977.26	31,602.85	78,257.59
	Present year	45,137.71	15,601.46	60,739.17	16,000.92	44,738.25	54,519.31
	Increase	11,896.05	2,263.01	14,159.06	1,023.66	13,135.40	.....
	Decrease	.....	.....	.....	.....	.....	23,738.28

Matured Conditional Gifts (6 months) $24,250.00. Last year same period $900 00

A STUDY IN FINANCES

September shows another increase in the contributions, amounting to $881.61 in the net available for the national work. For the six months the gain is over $13,000. There is real encouragement in this.

It should be borne in mind, however, that receipts from this source cover but about forty-five per cent of the total current needs of the Society, and that there have been no corresponding increases in the other items of income. Legacy receipts are equalized and are the same this year as for several years past. There has been a slight increase in income from investments, so that all in all the increase in receipts is about fifteen to twenty per cent over against an increase in cost of nearer fifty per cent. Friends of the Society can understand, therefore, the importance of further increase in the receipts from contributions, and especially so if we are to meet additional urgent demands upon our treasury.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent, or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent, or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Autocracy cannot live with Christianity and Democracy cannot live without it. Autocracy is built upon the control of the many by the selfish force of the few. Democracy is built upon the consent of the many and the common service of all. There are just two master ideals of nations and of men: The one, dominion over others by force for the selfish gain of a few—the ideal of Caesar; the other, service to others for the common good of all—the ideal of Christ. Between these two ideals, there is an irreconcilable conflict, for the one issues in the dominion of a despotic class and the other in the dominion of a free people. The same conflict goes on in the life of every nation and of every soul. The leadership that will save America must be the leadership that regards every soul as of priceless worth, that respects the dignity of personality in rich and poor and old and young of every class and creed and tongue.

♣ ♣ ♣

Thirty-eight leading Negro educators in North Carolina have announced a definite platform in order to allay distrust and put an end to hostility.

The platform condemns all advocacy of social equality or intermarriage between the races, and opposes any appeal to force to cure injustices complained of.

"Any individual or society in or out of the State that advocates the intermingling of the races on terms of social equality and intermarriage of races is doing great harm to the Negro, for wherever this doctrine finds lodgment it stirs race prejudice in the South and threatens the well-being of both races," reads the statement, adding further on:

"Wherever injustice appears, there is entirely too much said by self-appointed leaders outside and inside the State about an appeal to force. Those who intimate that such an appeal will in any way be beneficial are the most dangerous enemies to all."

♣ ♣ ♣

There is not a thoughtful Negro in America who does not know that the Negro will not achieve the things his heart desires through criminal appeals to violence.

♣ ♣ ♣

Reiteration is the secret of conviction. Therefore we say it again, and over and over.

EDITORIALS

LIBERTY ENLIGHTENING THE WORLD

AT the entrance of the harbor of New York there stands upon a small island a colossal statue named "Liberty Enlightening the World." The ships of all nations hail it when they arrive, and the oppressed peoples of foreign lands take fresh hope and courage. They have heard about liberty and are eager for it. They have not heard so much about enlightenment. Its meaning has no special significance to most of them. Indeed—for the most part—they have but a very imperfect comprehension of the real meaning of liberty. They will learn or their children will that liberty does not enlighten the world. Liberty gives people their chance to become enlightened. People can live on with their liberty in mental or moral darkness as millions do, or they can use their liberty to secure enlightenment. Liberty brings the chance. Enlightenment means appreciation of privilege and purpose to improve, and so far forth the banishment of ignorance. It means thought and the will and power to follow the thought into life and conduct. It means intelligence and knowledge. It means above all the knowledge which stands for moral character and moral power. Only as the chance for enlightenment is taken by persons one by one and resolutely held does liberty enlighten anywhere.

Liberty is given for enlightenment. Misuse liberty, and you have the bitter penalties of a perverted good. Whether a good will be good for us depends upon the use we make of it. Liberty perverted is a curse. It means mobs; it means crime. It means the I. W. W. It means Bolsheviki. It means anarchy. It means death to a true civilization!

The A. M. A. has sought in all these years to bring enlightenment to liberty. This is its work: to give light and to save life. Since the great majority of all peoples everywhere must earn their daily bread, their homes and their places in life, by bodily labor we have accentuated the importance of intelligence in industry. For a people beginning their history with liberty and its privileges this is absolutely essential. For all peoples, it is important if the great body of them are to be anything more than a kind of higher animal in the work of life.

But intelligent industry means the power to think clearly, truly and thoroughly. This is the bottom fact of all progress for a person, or collectively for a people. There must be the power and skill to apply thought and knowledge to the actual and conscious needs of daily life in the various industries; the power to improve, the power to invent, the power to apply scientific knowledge to material ends. This comes with intellectual education. It is evident that for progressive life in whatever direction it may take, the better and more thorough the mental furnishing the greater will be the power of those who receive it, and their ability also to be an uplifting hope for others not equally privileged. When we ask for an education that is practical, there is nothing more practical than mental power. The difference between the cabin of old time and the refined homes of the present is in the mind. In the long run material welfare is not secure except by intellectual power, care, and protection.

Hence our stress upon the higher studies which develop the mind and strengthen it for the sake of the enlarging and developing life, for a mere elementary education is not equal to this. Add to this that we are preparing teachers whose direct mission shall be a wise guidance of youth, and we have our theory of education and the reason for the emphasis we place upon intellectual strength and moral character and moral power.

Once more; education which neglects the very highest part of our nature is lamentably insufficient. If the Gospel of Jesus Christ cannot be put into every science, into every form of work, we may look in vain for the secret of life. Here is the light of the world. In the last analysis, the hope of a people like the hope of a soul does not rest in property, nor in intellectual possession; it does not rest in one form of education or another. It is not enough to educate the head or the hand or both. Man may work with education, he may work with the material, but he is to live in the spiritual.

The truth that we have ever held aloft and which we propose to do, is that the great spiritual principles of Jesus Christ are not only the foundations of character but as such are the most powerful stimulation to material progress and the genuine blessings of a worthy "civilization." So while our theory is to educate in all ways for whatever there may be of possibility in manhood and womanhood in those taught, we may not forget that the motives of Christianity are underneath all that is and all that there is to be. Over all the instruction in every line of it, over all the thought, all the life, all the work and all the development, the Lord Christ must sit in Empire. As this has been the inspiration through the passing years, this will be the courage, the patience of hope and the support in the years to come.

Thus liberty enlightens life when life accepts its opportunity. And "Liberty" will enlighten the world only as the world follows him who said "I am the light of the world; he that followeth me shall have the light of life."

RETROSPECT

WHEN the A. M. A. began its work for the emancipated slave, it faced at once the facts and conditions which of themselves developed its policy.

Four millions of undeveloped people in dense ignorance, turned loose, were sheltered in miserable cabins in absolute poverty. The slave code had made no provision for the cultivation or exercise of their forethought, self reliance or habits of economy. Self-hood had small recognition, and self-respect had scant encouragment. Family government of necessity was of the rudest kind. Ingrained habits of suspicion and distrust begotten by slavery made for the practice of a common deception. Under these conditions, the A. M. A. went to the rescue.

Sufficient time has elapsed to appraise the value of the methods and policy which these conditions determined and the wisdom of which the years of our experience have confirmed.

Education first; schools of the Association were the right kind of schools. Without waiting for costly buildings to consume the funds and delay results, plain but substantial structures were at once opened and as soon filled with eager pupils of all ages. The money is put into the work and not into expensive structures. How permanent the school in a given locality would be no one could foretell. Even now after fifty years, schools are surrendered when necessity demands or the needs are otherwise met. This was the wisdom of the fathers in the times of transition—to wait and see.

Teachers were not only to instruct in "book learning," but were missionaries to visit the people in their rude habitations and to teach them what a true home really means. Since ignorance means poverty in its various forms, they must not be content with it. They must be taught that it is a menace not only to their individual welfare but alike to the civilization to which they were now to aspire. They must learn also that home means more than a place to stay in; that family life and home government should have Christian ideals and principles, and that true religion must be guided by intelligence and not merely by emotion. Thus the problem of the Negro was recognized as the problem of humanity, and the brotherhood of man was to be the text of the Association in every department of its endeavors. With this spirit and in these methods, this undeveloped people would work out not only their temporal salvation, but would more readily realize the supreme grace of God.

The results after fifty years show that there was no mistake in thought or purpose. Wherever the A. M. A. schools have been intelligence has taken the place of ignorance, true homes have been established, forethought has been learned, practical self reliance has displaced dependence, and self respect has come with new ideas of manhood and womanhood. Families are now caring for family records, home government has some-

thing like its true interpretation among those who have risen. Honesty and honor are a general as formerly was their absence. In short, wherever the Association schools have been the people have within fifty years been made over. Among them will be found relatively few of the wrongs and evils which afflict life. Those who have gone out from our schools are peace makers. None of them are appealing to violence for the rights which they seek and should have. During this period, many theories have been advanced as to the instruction of the Negro and the solution of his problem. Let those which have stood the test and proven their value speak for themselves.

Perhaps the supreme accomplishment has been in the religious character and life. Planted with our schools were Christian churches. In many cases, they were twins. We did not wait for great structures. Many of them were modest places for the inculcation of a right conception of Christianity. In them, the way of Christ was taught not only to mean reverence for God and His laws but the outgrowth of these in honesty, morality and good conduct in Christian character. Right appreciation of truth, the fruitage of the years, made for intelligent ministry for an intelligent people.

Let the wise leadership of the graduates of our higher institutions speak for the work of fifty years. Our pupils are pastors of churches of every denomination. They are on the Board of Bishops; the grandchildren of those who could not read in the faculties of college, presidents and professors; they are physicians, lawyers, editors, authors, a mighty force in the development of a race. From the beginning, the Association has stood for the possibilities, and the question of race leadership has never been out of thought or purpose.

Out of this a missionary spirit is coming to be worthy of the name. As we have taught and exemplified brotherhood, the spirit of it has been caught and is now reaching out to others. As the churches have grown in strength and have come towards and into self support, they have established neighborhood Sunday-Schools; have organized benevolent and eleemosynary institutions; have instituted community work. At the same time, they have heard the call of the ignorant and needy souls of other lands. Many places in the dark continent which was the home of their fathers are receiving the light of the gospel of Christ from the pupils of our schools and churches.

Again, the development of an undeveloped people is conditioned upon its thrift and its industrial progress and prosperity. The Association did not hold this as the supreme requisite in instruction, because Christian education may be trusted in great part to work out its temporal salvation. But it did not forget how much depends upon industrial properity. For this reason, the Association early in its work introduced agricultural and mechanical training, maintaining departments of farming, woodworking, ironworking and architecture, while for girls were the domestic sciences,

cooking, sewing, dressmaking, and related industries. Thousands of mechanics and tradesmen have been and are now profiting by these agencies. Of the Negro merchants, bankers, real estate dealers, as well as skilled mechanics, showing the mettle of their pasture, not a few are the products of our schools. The Association does not live in the past, but a recognition of the past when it has been justified gives new impulse and heart for the future.

A CALL FOR JUSTICE

THE Administrative Committee of the Federal Council of Churches of Christ in America has issued an address to the citizens of the United States calling for justice to the Negro. In the fellowship of this Federal Council are included 3,939,852 members of Negro churches. Hence, it addresses the conscience of both races when it says:

"We must face frankly the fact that a most dangerous interracial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide, and the adjustments must necessarily be made on the basis of national responsibility. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The Church must offer the ideals, the program and the leadership in this crisis. The Church must meet its obligation, or leadership will pass not only to secular agencies, economic or socialistic, but to forces that are destructive of civilization.

We must confess that the Church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the Church for leadership, for counsel and for guidance. The Church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and goodwill. To this end we therefore urge upon the Church, her ministry and membership this constructive program:

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. When men and women are lynched with no protection from officers or courts, law and order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries empha-

sizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be administered irrespective of race, creed or color.

8. Closer co-operation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of goodwill in the relations of one race to the other. We recommend that the governor of each state appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening inter-racial situation throughout the nation.

Racial understanding and co-operation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and "fear hath torment." Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home.

NEGRO MUSIC SCHOOL

THE Martin-Smith Music School in Harlem, New York, has a student body of more than 300 colored students. It maintains a students' orchestra of 100 members and gives instruction on all orchestral and band instruments, as well as voice culture and dancing.

Its aim is to give all deserving children an opportunity, regardless of their ability to pay for instruction; to train professional musicians as missionaries to work in conjunction with other educational institutions; and to make special provision for students of unusual aptitude and talent to continue their work in more advanced school after they have completed the normal course of this school.

A JAPANESE REVIVAL

By Secretary Cady

IT may be of interest to know, as this year great emphasis is being laid upon Evangelism in the Tercentenary Program, that probably the greatest evangelistic movement so far this year is among the Japanese Christians both in Japan and in America. It was my good fortune to be in Hawaii while Rev. Paul M. Kanamori was holding his services there. He had just come from Japan where a great Pentacostal blessing had followed his preaching. The story of his revival work in his native land sounds like the stories of Billy Sunday in America with much of Sunday left out. In three years he had addressed 300,000 Japanese and of those has secured 40,000 decisions for Christ. He holds his services in Japan in the theaters because no church will hold the crowds. In one section he addressed 5,000 persons in six meetings and secured 2,000 decisions and immediately one church baptized 200 new members and many more were waiting to be received. Another church had 200 apply for membership and over 400 in all were expected. And it is no dilletante decision which these people are expected to sign either. The card which is in my hands reads:

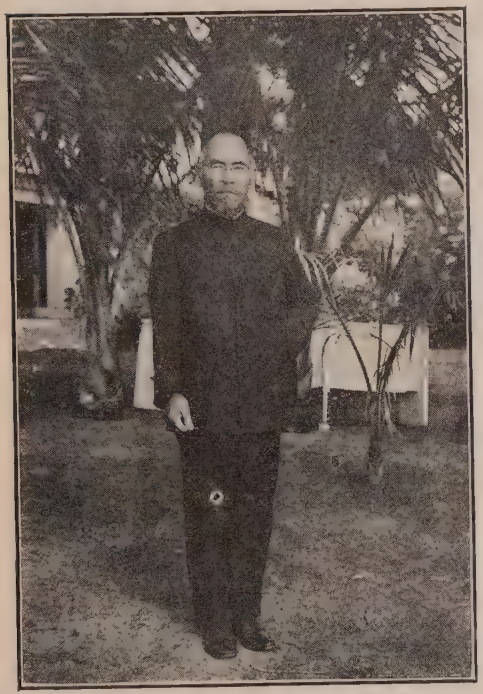
WAIKIKI BEACH, HONOLULU

"I believe in one God;
I repent of my sins;
I believe in the vicarious sacrifice of Christ;
I follow Christ in life or death."

And then in place of the word "Decision" he has two characters which mean "Heart Decision" which he insists means much more than an intellectual assent to Christ.

If one were seeking for a real up-to-date illustration of the rare imitativeness of the Japanese which has made him such a factor in the world's industries or politics, it could no better be found than in the

manner of initiating their revival work here in the Islands. For two days a real Aeroplane flew over the city dropping down upon the people dodgers written in Japanese announcing the evening service to be addressed by Mr. Kanamori. Here he has held his services in the



REV. PAUL M. KANAMORI

churches and small missions which have been filled from the very first night, and the audiences composed mostly of non-Christians. This is the more remarkable when one understands the aggressive persecution which has been launched against the Christian churches by the Buddhist priests of whom there are 79 in the Islands besides many teachers in the Buddhist schools. Owing to an effort to Americanize the schools of the Islands by passing a law requiring every teacher in any school to pass a certain examination in English and American ideas, which the legislature almost put through, and as the Japanese teachers in the Buddhist schools are nearly all imported direct from Japan, it was considered a direct blow at Buddhism. Many if not all of the Christian Japanese stood for this law with a result that an organized persecution set in. The doors of the Christian churches and Sunday schools were watched; every Japanese entering was persecuted and the orders were systematically sent out "Don't talk to the Christians;" "Don't Associate with Christians;" "Kick them who associate with Christians, or who buy goods from Christian stores." The Buddhist priests and teachers went around day by day and urged all Japanese to have no dealings with Christians; every form of Japanese Christian life or business was boycotted (I quote from the report made recently from the field) with the result that many Japanese Sunday schools were reduced to almost nothing—one fell off from 237 to 40. The persecution varied in intensity but it affected the whole Christian life of the race in the Islands.

When Mr. Kanamori came, the Buddhist priests came from house to house warning the Japanese not to go near the Christian churches "for this man Kanamori is so clever, they said, he will convince you whether you want to or not." Yet in spite of all this opposition the churches and little missions were filled. No dilletante preaching this for he reminds us of the days when the minister turned the hour glass down for the second time amid the applause of the audience. Mr. Kanamori speaks for three hours and gives practically the same sermon every night. It is an exposition of the whole Christian doctrine for he does not have to plead merely with the wills as one would with an American audience, but he must begin at the very foundation as one would with an audience who had no church and Sunday School instruction back of them. His little book entitled "The

Christian Belief" has been distributed throughout Japan to the number of 150,000. Mr. Scudder, who understands Japanese thoroughly,

KAWALAHA CHURCH, HONOLULU

and is the superintendent of the Japanese work in the Islands, told me that there was not one word of sensationalism in his discourse, or claptrap, but a simple presentation of the very foundations of the Christian faith in a most orthodox evangelical fashion. Last Sunday night 60 were baptised in the church and 50 of them were adults. In all 13 meetings have been held with an attendance of 3070 and with 661 decisions. The Japanese who have held faithful amid persecutions which threatened their very means of living, feel that perhaps a new day has dawned for them and for the church here in the Islands.

One could meet with few more interesting personages than this marvellous preacher. It was perfect English with which he told me his story as he sat on the Lanai looking out over the wonderful sea from Waikiki. He has lived through most of the years in which Japan has struggled up from isolation into the turbulent streams of international politics and he has seen most of the progress of the Christian faith in his home land. It was no easy thing to be a Christian in his day; it cost him all of his friends and relatives; he was cast out of his own home and not allowed any clothes except what he had on his back. He asserts that he was the first one to enter the school established by Neesima in 1885. He became a pastor in a Congregational Church and later was a teacher in Doshisha.

Now he entered upon a phase of his career of which he is least proud. He was one of the first if not the first to introduce the German theology and Higher Criticism into the churches of Japan, and he says "like Saul of old I did the church much hurt." He translated Dr. Pflederor's "Philosophy of Religion." But whatever damage he did or did not to the churches, he lost his own faith, left the ministry and went to work for the government as a lecturer on political economy and social reform. He continued at this work for 15 years and gave three thousand lectures to about five million people. His success was all that one could have desired for he was perhaps the most popular and famous lecturer in the empire, but his soul was not at rest. Always through it all he said that his success and his philosophy were nothing but "husks."

It was sorrow that brought him back as it has many others. The loss of his wife and the utter hope-

ONE HUNDRED THOUSAND DOLLAR BUDDHIST TEMPLE, HONOLULU

lessness of his children and his own helplessness to comfort drove him back to scan once more the founda-

OF MANY NATIONS—ONE HUMAN FAMILY

tions of his new life. It brought him back to Christ. For two years he worked with the Salvation Army and then was called to be an evangelist in his own church. While he is working independently, he yet has the approval of the Congregational Churches of Japan.

In speaking of that experience he says "Then I returned once more to my old gospel beliefs, once more I stood at the foot of the cross of Calvary, once more I stood before my risen Saviour, and seeing the prints of nails in his hands and feet, I could exclaim with that doubting disciple: "My Lord and my God."

"Nowadays I do not pretend to preach great sermons. I only preach the simple gospel dealing with old, old truths. Great intellectual sermons may be interesting to hear, and perhaps useful in their own place, but they are not soul-saving messages."

But it is doubtful if Mr. Kanamori is fair to himself for I am told that his sermons are vitally intellectual as he handles the philosophy of the Christian faith and to any one who knows the keen Japanese mind, it is doubtful if his sermons would grip them for their assent as he surely does.

A MODEL NEGRO TOWN

A TOWN which is wholly populated and conducted by Negroes, Hobson City, Alabama, was started in 1900 by a band of Negroes who obtained a charter and incorporated the town. The population shows a gain of 150 per cent. No man without employment is allowed to stay in the town. Either a job is found for him or he is required to move away. The town has four churches, with a combined membership of 700, a good public school with 250 pupils, a dozen progressive stores, waterworks, electric lights, police and sanitary departments, a well-built jail, and a governing board elected every two years ,consisting of seven councilmen, a mayor, and four other municipal officers, including a chief of police. It is the only town in the State that is out of debt and has money in the treasury. More than half the citizens own their homes.

GRADUATION AT DORCHESTER ACADEMY

Robert L. Sheaff, Principal

THERE is a saying in a well known book, "Better is the end of a thing than the beginning thereof." When our school opened in the fall, the principal was new to this kind of school work, and nearly all the teachers also were new to the place. Pupils came in slowly, and the regular work was made more difficult by a shortage in our teaching force. Everyone, however, was willing to make the best of the situation, and in a few weeks our attendance and interest were all that we could expect. We lost no time on account of the influenza, and nearly all our boarding scholars remained with us until the end of the term. Most of them say that they will be here when we open in the fall.

May 22 was fortunately comfortably cool with a cloudless sky overhead, roads in good condition—in short, an ideal day for a gathering of friends of the graduating class and of the school. I wish that the friends of Dorchester Academy could have seen the hundreds of colored people who assembled here that day, not less than a thousand, and all deeply interested in the school. I met that day for the first time one of our former graduates now a physician in Savannah.

The graduating parts were taken with that enthusiasm which the colored people know so well how to carry through. One young woman treated very ably the question of "Skilled Labor." Another in a most interesting way discussed "The Negro as an Economic Factor." The music was vocal and such as only the Southern Negro properly trained can produce.

Rev. William Byrd, a graduate of the school, now pastor of a Presbyterian church gave an interesting address to the class just before the presentation of the diplomas. It was eloquent.

A SAMPLE

Among the cultured people who may read these lines, we often observe at graduations when a part has been well taken that someone presents a bouquet of flowers. Let me tell you of a thing that happened at our Commencement. A member of the class had delivered her essay in a way to do credit to any girl graduate, white or colored, North or South. As she finished and took her seat, her mother, a plain hard working, colored woman rose in the au-

dience and made her way through the crowd to the platform. There was just one person for her in that assembly, and that was her daughter, and she just gathered her in her arms in one long tender embrace. Such a scene might have appeared out of place in the North, but it was all right here.

The Commencement is over; the crowd is gone, good-byes have been said to the graduates who will come back as pupils to the old school no more; most of the teachers have left, and I am alone in my office thinking over the past year.

There have been trying times. We have had our discouragements when I, thoroughly fatigued, have asked myself, is it worth while for these teachers to give the best years of their lives to this work? But to-day like St. Paul I "thank God and take courage." Dorchester Academy is needed for the 225 boys and girls who have been with us a part or all of the time this year.

The faithful work of our noble women teachers may appear at times like bread cast upon the waters, but it shall be gathered after many days. We are breaking asunder the bands of ignorance, and taking young people with imaginative minds up to a mount of transfiguration. We are fulfilling the Great Commission to teach them all things whatsoever the Christ has commanded.

Believe me, these closing weeks have been a revelation to me, and I know now that the best in the way of equipment and teaching force is none too good for Dorchester Academy.

KNOX INSTITUTE AND INDUSTRIAL SCHOOL, ATHENS, GEORGIA

By Principal L. S. Clark.

KNOX Institute and Industrial School, located at Athens, Georgia, is as we think one of the best located high and industrial schools of the American Missionary Association. Athens is on the border of the "Black Belt," and hence Knox Institute is assured of large patronage as Athens is the center of a large Negro population and farming section.

All the state institutions of Georgia for the white race are located in Athens. Hence the good things that come to these institutions are passed on to us simply for the asking. The best spirit of helpfulness exists here between the races. Students from the State Normal School (white) were allowed as a reward for faithful work to visit our Sunday vespers with the professor of that institution who on different nights made our vesper addresses. All railroads of northeast Georgia lead to Athens. Hence Knox Institute is easily accessible to the colored population of this section of Georgia.

Under such favorable conditions for our work, it may be said of us as it was said of Paul of his work at Ephesus, "A great door and effectual is opened unto us."

Probably no secondary school in the state of Georgia has done more real effectual work with limited means than this school during the past thirty years. It has furnished scores of men and women for professional service and for business, hundreds have been led to Christ here, and its usefulness has touched the life of Negroes very widely.

In a state that makes such meager provision for the education of its Negro population as the state of Georgia does, this work should commend itself to all philanthropic people. The following quotation from The Savannah (Georgia) Tribune of recent date shows two things: First, that Negro boys and girls in Georgia

have only the shadow of an opportunity of getting an education in the public schools of Georgia; second, the imperative need there is of good up-to-date high and industrial schools for Negroes, schools supported by the churches or Christian organizations.

"A great many of our people are unaware of the state to which Negro education has come in Georgia and the open indifference or purposeful strangulation of Negro schools high and low, but especially the rural schools. The last report of the Controller General shows that the state of Georgia appropriates a total of $772,943.28 to higher education, of which amount Negroes get only $10,000. There are eleven district agricultural schools for whites and more than twice as many county agricultural schools for whites, whereas for Negroes there is just ONE. The case of the Negro rural school is so shamefully bad that it is painful even to write about it."

The following quotation from a recent publication shows that our work is prosperous and not merely local: "The 355 students enrolled as pupils in Knox Institute and Industrial School represented four states, twenty-eight counties, and thirty-six cities and towns."

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the Donations for the twelve months of the fiscal year, to September 30th, including Specials. Also a summary of the receipts for the twelve months to Sept. 30th, compared with those of the previous year:

SUMMARY OF DONATIONS TWELVE MONTHS, INCLUDING SPECIALS

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	Gen. Ed. Bd Carn. Corp. for Fisk	Cond'l Gifts	TOTAL
1918	118,191.27	9,790.07	41,768.81	93.50	1,661.21	171,504.86	84,187.01	10,000.00	67,550.02	333,241.89
1919	124,421.90	10,583.74	39,281.12	155.95	1,175.99	175,618.70	114,023.12	29,285.00	6,966.66	325,893.48
Inc.	6,230.63	793.67	.....	62.45	.....	4,113.84	29,836.11	19,285.00	.....	.....
Dec.	.....	.....	2,487.69	.....	485.22	.....	.....	.....	60,583.36	7,348.41

SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30th

	Donations	Legacies	Income	Tuition	Slater Fund	TOTAL
1917-18	333,241.89	83,133.55	128,537.50	85,531.68	4,550.00	634,994.62
1918-19	325,893.48	79,331.59	144,568.88	88,613.26	4,550.00	642,957.21
Increase	.....	.....	16,031.38	3,081.58	.....	7,962.59
Decrease	7,348.41	3,801.96	.....	.....	.....	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Secretary James Robert Smith has recently been visiting churches and local associations in South Dakota and State Conferences in North Dakota and Wisconsin. He is much pleased with the signs of progress in these great states.

♣ ♣ ♣

Corpus Christi, Texas, was recently swept by a disastrous wind storm which wrecked a considerable part of the city. We had recently voted aid for a little colored Congregational church there. We hope it escaped the fury of the tornado, and is equipped for a good work.

♣ ♣ ♣

Harrison Avenue Church, Oklahoma City, is taking steps for removal to a more favorable location. Dr. L. H. Keller has assisted in formulating the plans, and they have been greatly helped by a visit from Secretary Smith. We hope to see a new house of worship on the new site which will be a worthy representative of our great fellowship.

♣ ♣ ♣

Another minister writes us of the very urgent need of a parsonage, lest his family be set out upon the sidewalk. Three times within a year he has had to move because the house in which he was living was sold over his head. He was anticipating with dread a compulsory fourth move. We made haste to send him an application blank for parsonage aid.

♣ ♣ ♣

We went by the Church of the Messiah, Park Avenue, New York, the other day. A disastrous fire had destroyed the whole interior. Perhaps defective electric wires started the conflagration, but once started the flames swept roaring through the great auditorium, devouring organ, pews, windows and leaving only a wreck. Probably it was well insured, but that congregation will be homeless for months. It pays to be well insured. Has your policy expired?

♣ ♣ ♣

McCall, Idaho, is beautifully situated on the shore of a charming little lake. It is a summer resort to which many persons flock during the hot weather. The minister has had to live in the country because of the scarcity of rooms in town. But now we are helping the church to complete a good parsonage so that the shepherd can live in the midst of his flock. The Rev. J. S. Hurlburt, recently of Redvale and Nucla, Col., is carrying through this new enterprise.

♣ ♣ ♣

Our work in the Latin American Institute at West Tampa, Fla., is making good progress under the leadership of Rev. George L. Todd. One hundred and fourteen pupils are enrolled in the school this fall. The day nursery building is being completed by our aid. The gymnasium is erected. Work is commencing on the new church building to take the place of the one destroyed by fire. It will be for the joint use of the American church and the Cuban church at different times.

RAY PALMER MEMORIAL, ALBANY, N. Y.

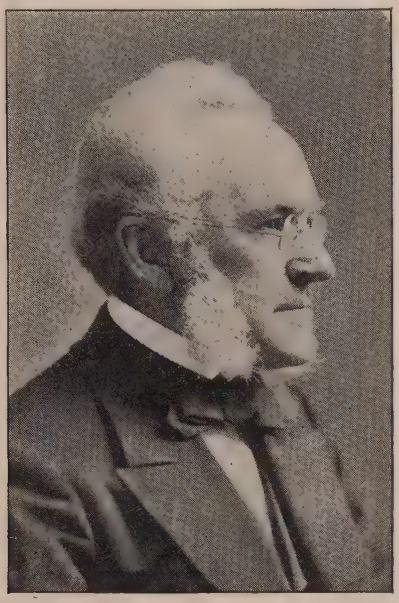
IN THE CAPITAL OF THE EMPIRE STATE

ALBANY, New York, has many features of marked interest and importance. It is the stopping place of the "Albany Day boats" after a picturesque ride up the beautiful Hudson. It is the terminus of the Boston and Albany railway. It is the home of the Governor and headquarters of the legislative and judicial life of the most populous and powerful state in the Union.

Although it has never been regarded as a great Congregational center it must always have a unique interest for the successors of the Pilgrims, for here in the middle of the last century was held the "Albany Convention," the first of our modern series of National Councils. This was in 1852, and there followed the Boston Council in 1865. These prepared the way for the series of triennial (now biennial) National Councils which began at Oberlin in 1871.

Our church in Albany was very young when that Convention was held.

It was organized in 1850, Dr. Noah Porter (later President of Yale College) being the Moderator of the Council, and Dr. Leonard Bacon preaching the sermon. It procured the house of worship of the Pearl Street Presbyterian Church for immediate use. Here it welcomed the Albany Convention, which gave the young church much prestige.



REV. RAY PALMER, D. D.

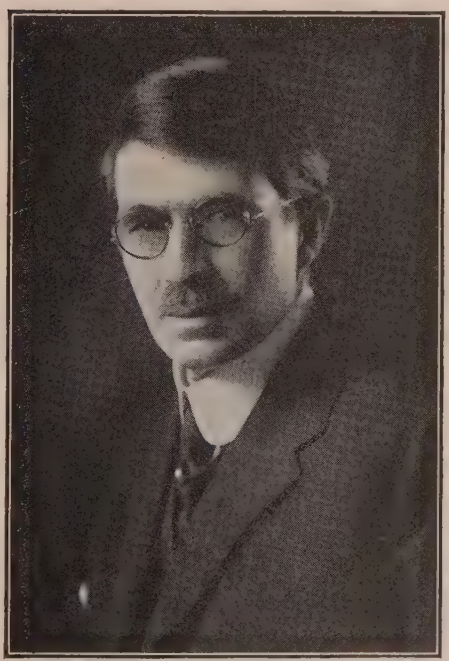
This Albany Convention started a movement to raise a fund to assist needy churches in erecting their houses of worship. Challenged by a gift of $10,000 from Henry C. Bowen, the Congregational churches on a single Sunday brought this Albany Fund up to $62,000, with which 262 church buildings were brought to completion.

This awakened the churches to see that such aid ought to be continuous and systematic. Hence the next year, in May, 1853, The Congregational Church Building Society was organized.

For many years Dr. Ray Palmer, preacher, poet, and administrator, was the honored and beloved pastor of this church in Albany. In 1865 he was called to be the Secretary of this Society, and continued in its service for twelve years.

A double tie connects that church with this Society, therefore, because the movement originated then to which we owe our organization, and its pastor was so long the admired and successful leader of our work.

The church was housed at a later date in an excellent brick structure near the center of the city. It was one block from the state house grounds. But the homes of its people came to be farther and farther away, and it became evident that a change must be made. The city bought the old property, endeared by many delightful associations, for school purposes. A new site was chosen in a locality where other churches are remote enough for us to have a clear field. A Sunday School has been maintained here for some time, and the people of the neighborhood welcomed the



REV. CHAS. S. HAGER

advent of our church as a community blessing.

Here has been erected a fine Colonial church, whose pillored porch seems to offer a glad welcome to all who enter, and whose mingled dignity and beauty fitly typify our Pilgrim ideals. What can be more appropriate than that this shall be called the "Ray Palmer Memorial Church?" This does not displace the corporate name of "The First Congregational Church," which it has borne for more than six decades, but it is a title which it is proud to inscribe upon its walls in honor of the distinguished former pastor whose hymns are sung around the world.

This fine new building is an ornament to the Capital City of New York. The present pastor, Rev. Charles S. Hager, has led in carrying through this great enterprise with indefatigable devotion. He has been assisted by an able and enthusiastic group of laymen who now rejoice in seeing their efforts crowned with great success. This Society has had a hand in the work by means of a generous grant and loan.

The dedication exercises were most interesting. The sermon was preached by Dr. H. C. Herring Secretary of the National Council. The people are greatly enjoying the fine memorial organ, given by Mrs. Margaret M. Thompson in memory of her parents. The granddaughter of Dr. Ray Palmer and others also gave memorials which add to the equipment of the church.

The *Congregational State News* (New York) has this to say of Colonial architecture, of which this church is a fine example:

> The American Colonial, as a style of architecture pre-eminently suited to Congregational churches, is growing more and more in favor. No other style lends itself equally well to the costly edifice and the simple meeting-house. It embraces purity of line and proportions, dignity and solidity, and admits of variation in detail which make it adaptable to all requirements. Without grandeur the Colonial displays a very rare and strange perfection, and in the smallest buildings is thoroughly dignified and strong. It belongs to Congregationalists. It typifies the Congregational character and consciousness. If it should be generally adopted the denomination would take on a material appearance unsurpassed in beauty and appropriateness.

♣ ♣ ♣

FURNISHING THE NEW BUILDING

By Charles H. Richards

THE new church building is the people's home. The many families of the parish are here grouped into a larger family, a household of faith. In the new edifice they have erected they will gather in their Father's house, not only to worship Him but for social fellowship. Here their children are to be taught the lessons of the eternal life, and here young and old are to feel the strong tie that binds kindred spirits together.

The house having been completed, how shall it be furnished? That is a question that will be answered after many a consultation of many committees of men and women. They will study the best equipment of other churches, and decide what they want for their own church.

The Church Bell

Shall we have a belfry from whose latticed windows shall ring out a summons to the sanctuary from a sonorous and melodious bell? This was formerly deemed almost essential for a fully equipped church. The throbbing tones of such a herald made a rich music in town and country. We still love to sing:

> "Whene'er the sweet church bell
> Peals over hill and dell
> May Jesus Christ be praised."

The memory of these chiming chor-

isters in the steeples is delightful.

Wherever the location of a church is such as to make such an addition to its equipment appropriate, it is an excellent thing. A generous donor may often choose to give the church bell in preference to anything else.

But it should be said that there is much less need of such a herald to summon people to worship than there used to be. Most homes are supplied with clocks and most people have watches, and the bells of heart and conscience will ring when the hour of service comes. In crowded cities and thickly crowded towns, also, annoyance and suffering may often be caused to the sick or feeble if there are clanging bells near by. It is well that for the heavy chimes of bells there are often substituted in these later days the softer and more melodious chimes of steel bars hung in the tower and played from a keyboard. Whichever sort of chimes may be selected it is of the utmost importance that they be of the best quality and in perfect tune. The jangling discords sometimes heard from belfrys are far from musical.

But a single sweet-toned bell sending its mellow tones afar, sometimes carries a welcome and heart-touching message.

The Door Bell

Speaking of bells reminds us that a door bell is an excellent feature in a church. We should like to have every church an open-door church, every day and all day. We like to come upon a church on a city street where the open portal seems to welcome us, and where the sign, "Come in, Rest and Pray," invites us to a refuge. Some of our sister denominations surpass us in thus making the house of God an every day shrine where the weary may pause for spiritual refreshment.

But many of our churches remain fast closed from Sunday to Sunday. Usually in the larger churches there is someone within—the pastor, or other church worker. If so, it is desirable that anyone wishing to make inquiry or to do some bit of church work or to consult the pastor, should be able to find entrance. A door bell at the chapel portal is as valuable as in a private home.

The Church Sign

Every church ought to make itself known to the passerby by a sign upon its wall, usually upon the corner. This should be tastefully printed, giving the name of the church and its pastor, the hours for public worship for the Sunday School, and the Christian Endeavor meeting. It should also tell of the midweek meeting.

Many churches, especially in rural communities, suppose this to be unnecessary because it is a matter of common knowledge. They forget that in these days of increasing travel, multitudes of strangers are passing constantly over every country road and through every village. It is of great interest to them, and of advantage to the church that they should know at once what the building is and when its services are held. The sign is an introduction and a welcome.

Especially is this needed in a city. Until recently many city churches neglected to announce themselves in this formal way, thinking it unnecessary. This often occasioned much embarrassment. It is said that D. L. Moody once had an appointment to speak in a certain church in an important city. He knew about where the church was located but not exactly. He drove to church after church, only to find it closed, with no name to indicate its denomination or its pastor. On each building, however, was the name of the undertaker who would gladly bury its dead. That was years ago. In that city today probably every church has its label,

distinctly announcing what it is and who its pastor is.

The Carpet Question

Shall we have a carpet or not? That is a question that raises a warm discussion in many a Ladies' Aid Society. Many years ago it was deemed sufficient for the congregation to purchase sufficient carpet to be laid down in each aisle, on the pulpit platform, and on the floor in front of the pulpit. The pew floor might be bare, or any occupant could carpet it to suit himself. There was often a striking contrast between the carpet in the pew (often behind a closed pew door) and the carpet in the aisle.

This era was followed by another, in which every prosperous church deemed it necessary to cover every inch of floor space in the auditorium with a rich and beautiful carpet, soft as velvet to the tread and charming to the eye. The Ladies' Aid scored its triumphs in raising the money and in selecting this fine decorative equipment.

Latterly there is a swing of the pendulum in the other direction. Dirt and dust accumulate rapidly in the beautiful carpet. The annual house cleaning becomes a heavy task when the pews have to be removed and the great carpet taken up. Modern floors may be made as beautiful as a carpet. Many large churches use only a broad runner in the aisles, and carpet the pulpit and its surroundings, leaving the pews free. Some larger churches like St. Thomas', New York, do not even carpet the aisles but have a beautiful tessellated floor of large tiles. How much of the floor space shall be carpeted may well be left to the good taste and wisdom of the natural housekeepers—the women.

Lighting

Some rural churches may still be compelled to use kerosene oil lamps for lighting the auditorium in the evening. There are so many objections to this method that it is fortunate that others are now available. Even a country church can bury an acetylene tank in the yard and pipe the gas into the building. This gives a safe, clean and satisfactory method of illumination. Ordinary gas fixtures may be used, but there should be special burners which have been made expressly for acetylene gas.

Natural or manufactured gas has been widely used for lighting, but the use of electricity has so greatly increased that it is displacing gas. Even small villages are apt to have a power plant where the electricity is generated by water power and the streets and buildings are lighted by electricity. This is the most satisfactory of all methods, but great care should be taken in the installation of this system that the wires may be perfectly insulated. Too many church fires have resulted from crossed wires which suddenly set the building aflame.

The placing of the lights is a matter of much importance. Care should be taken to locate them in such a way that they shall not shine directly into the eyes of the congregation. There must be, of course, a hood light for the pulpit, but it should be invisible to the people. Chandeliers are no longer needed in our modern churches. It is better to place the lights higher, and by a system of clustered lights in inverted reflectors flood the room with light while concealing the burners.

Heating

The nipping air of autumn brings to worshipers in the new church a keen sense of the need of installing some method of heating. A hundred years ago there was no artificial heat supplied in the Lord's house. Men sat in their overcoats and mittens, and women carried with them little foot-stoves in which the glow of live coals kept their feet warm. But that day passed

long ago. We know now that if people are to worship properly they must be comfortable.

The stove was the first friend to banish the chill of the auditorium. While the least satisfactory as a matter of heating, it is still required in places where no other method is available.

In the city or large town where no better system can be used for a time, a building of moderate size is sometimes kept warm by gas radiators placed around the sides of the room. This saves fuel, because the gas can be turned off when the room is not in use.

The hot air furnace came as an early development in the matter of heating. A large furnace in the cellar receives fresh air from the outdoor supply, passes it over the coals, and sends it into the room or rooms to heat them. This is an excellent method if there be some good way of getting the cold air out at the same time. A satisfactory way of securing this, is to have ventilating openings in the floor into channels which will carry the foul air in the chimney, which the smoke pipe of the furnace warms, so that the upward draft carries to the roof the air drawn out of the auditorium. There are other methods in which by fans and forced drafts the same result is secured.

The steam heater supplanted the hot air furnace in many places, and where there are many rooms to be heated this is probably the best system. There should be a central heating plant, either in some part of the cellar or in a separate building just outside. From these, steam-pipes may be carried to radiators in every room in the house of worship and parish house, whether there be four or forty. Rooms that are not in use can have the heat shut off, but large churches in cities will usually need to keep the fires going continuously.

Hot water plants and vapor vacuum systems have in some places supplanted steam. They save something in the fuel cost. But if the entire plant is not continuously heated the water must be drawn off lest it freeze in the pipes. This is a drawback which usually makes this method entirely unadvisable for churches.

In general, we may say that a hot air system is best for a small or moderate sized church, while a steam plant is best for a large church with many rooms.

A NEW CITY APPEAL

APPLICATIONS from strategic fields in the suburbs of our great cities are rapidly increasing. Always they are for much larger amounts in proportion than the applications from the smaller towns and rural districts. It means everything for our denomination and the Kingdom, that we enter and hold these promising fields; but in order to do it we must have double the amount now in our different funds, particularly the loan fund.

We need imperatively now large gifts and legacies that we may take advantage of these great opportunities opening before us in ever increasing numbers. Without these gifts, it is impossible to give the aid asked for in these applications.

In North Dakota's Great Pilgrim Victory Campaign for $400,000, $80,000 a year for five years, we are pleased to see the item $50,000 for new church buildings in North Dakota. In so many cases there is need of just this additional help to match what the local church can raise and the aid given by The Congregational Church Building Society.

THE CONGREGATIONAL EDUCATION SOCIETY

SCHOOL HAS BEGUN

EACH fall when our academies, colleges and universities open, a great migration takes place. For some this migration is the first move which has carried them away from home for any length of time. Over two hundred thousand young people in the United States join this throng to enter the halls of learning. This migration takes many of them from the old surroundings, out from the old friendships, and throws them into new surroundings with a different atmosphere, where new formative friendships are to be made. It is a critical time in the life of every young man and woman. Just as the choice made by Abraham and Lot when they came into Canaan determined their entire future careers, so the choice of friendships and of group associates on the part of these students may determine the whole future for them. It is indeed well that a fine Christian atmosphere prevails in most of the schools, and that in many of them there are definitely commissioned workers who will get in touch with these young people in the critical days and help to give them the best associations and environment. A few reports have already been received from some of our schools.

Franklin Academy—Franklin, Neb.

This Academy has started the new year with enthusiasm. The enrollment stands at ninety-three as compared with seventy-two a year ago. These ninety-three students come from thirty-two towns in Nebraska, Missouri, Kansas, Colorado, and Wyoming. Almost the entire increase is in the number of boys enrolled. The salaries of faculty members have been increased and exceedingly strong teachers have been secured. Last year the school was in financial difficulties, but the people of Franklin rallied, cleared up the deficit, and started most generously a campaign to raise $165,000 for buildings, equipment, and endowment. If this fund can be secured, the Academy will be on a permanent basis.

Kidder Institute—Kidder, Mo.

This splendid academy has been doing faithful service for a number of years. The school has opened with more than twenty per cent increase in enrollment and with a strengthened teaching staff and with prospects for the best year in its history. The women of the state are raising a special fund for this school, Iberia, and Schauffler. The indication is that the only thing needed to make this school permanent is the matter of an endowment.

Schauffler Missionary Training School—Cleveland, Ohio

Schauffler School is facing the new year of 1919-20 with some solicitude and yet with good heart. Current expenses are somewhat difficult to provide for and the enlargement and needed equipment are not easy to secure.

The enrollment at the present time, September 1919, numbers thirty-five, some of whom are still on the way and more are to come. Rooms are full but we are accustomed to crowding and we shall do

so without complaint. Our young women represent eleven nationalities and thirteen religious denominations (more than ever before). They are serving in their practical work twenty different institutions and churches as helpers in community settlement houses, kindergartens, homes for dependent girls, hospitals, day nurseries and churches of various denominations.

The opening days have been active ones and indicate an eventful and an unusually interesting year to come. We have a young French woman direct from France. The calls for our workers, both for those in training and for those who have completed their courses, are many times more than we can supply.

The curriculum has been broadened. In addition to its missionary course, pastor's assistant course, and kindergarten course, has been added a course in social service and just recently a course in fundamental Americanization prepared too late for use this year. An Alumnae Home Study Course has also been added. Many of the early graduates desire to keep in closer touch with the students of later days. Many subjects have been added to the course of training, and the Alumnae Home Study Course offers opportunity to students and faculty to come into closer sympathy. Examinations will be taken by mail and a certificate granted to those who complete the course.

Dr. Henry M. Tenney, who was connected with the school in 1911-14 and who is temporarily serving Bethlehem as pulpit supply, is bringing the history of the school down to date and is in other ways lending his influence to further the growth of the school.

Dormitory accommodations are not only inadequate and inappropriate, but far from meeting the requirements of modern life.

The administration building cost a little less than $70,000. The dormitory even before the war was estimated to cost $125,000. At present prices that amount will have to be increased by $50,000.

For three years Bethlehem has served as a clinic for the young women of the school. The old historic church, so long used in Bohemian service by Dr. Schauffler, has been torn down to make way for the chapel which Bethlehem will have as a church home and which will also serve as a laboratory for Schauffler in her preparation of young women for service. The combination of Bethlehem and Schauffler has made necessary an adequate chapel for community service and at last ground has been broken and the excavating has begun. The war has greatly delayed our plans, but now we look forward to laying the corner-stone the first Sunday in November, thus making the program a part of Cleveland's Centennial Celebration of Congregationalism.

The Schauffler School is becoming more and more an international and interdenominational force for Christian Americanization and finds both obligation and opportunity in her efforts to meet the demands made by our new national problems of the reconstruction period.

Training School For Women—Chicago, Ill.

The Congregational Training School for Women is now established in its new location near the University of Chicago and the Library of the Religious Education Association. It is better equipped than ever before to prepare young women for the positions of Church Assistants, Directors of Religious Education, Directors of Young People's Work, and Parish Visitors.

The school opened October sixth with a fine group of young women students. While the enrollment is good, there should be several times

as many young women preparing themselves for the positions that will be open through the year. From East to West the calls are coming. Thirty-one churches wanted our seven graduates last June and the demand is increasing steadily.

The three p's—poise, power and purpose—are outstanding in the work of the new Dean, Miss Margaret Taylor. Miss Taylor was last year Dean of Illinois Woman's College and for several years preceding was teacher of social science at Cornell College, Mt. Vernon, Iowa, and principal of the academy there.

Dr. R. R. Lloyd, formerly of the Pacific Theological Seminary, will teach both the Old and New Testament courses this year. The outlook is excellent for a profitable year of work. What young woman in your community would you like to see taking this course? Send her name to Dean Margaret Taylor, 5603. Dorchester Avenue, Chicago.

Fairmount College—Wichita, Kan.

Fairmount College opened September 10th with an approximate enrollment of two hundred and seventy-five students as against one hundred and thirty-five women a year ago and two or three men students. Of course we had the S. A. T. C. then enrolling 213 men, but the majority of these were not bona fide college students and only about ninety returned to school after the demobilization of that body.

The spirit of the school is alive again this year, and activities of Y. M. C. A. and Y. W. C. A. are much in evidence. The prospect of the year is for a great advance on last with the possibility of it becoming the best in the history of the school.

Redfield College—Redfield, So. D.

The enrollment at this time last year was thirty-five full time students, while this year it is forty. Prospects for an increased attendance last year amounted to nothing, while this year reports indicate the possibility of as many as ten additional students. The financial situation last year gave us great concern, while we have a feeling that we may be able to raise more money for current expenses from our constituents this year than a year ago.

There are thirteen men enrolled as theological students and most of the others are planning to enter the theological department as soon as they have completed their preparatory work. The theological courses now demand full time from two teachers and we were fortunate in securing Rev. J. L. Hirning, a graduate of Drury College, to come to the help of Prof. Lippenberger.

The endowment campaign is to be pushed for another year with Rev. Reister in charge. At the time of the General Conference in July he reported a total of $110,000 of which about $6,000 is at present producing no income. The balance is on hand in the shape of cash, real estate loans, Liberty Bonds and interest bearing pledges. The latter amount to less than $15,000.

MISSIONARY EDUCATION

TESTIMONY IN LETTERS COMING TO THE OFFICE.

"I want you to know how much good has been derived from the class and how much it has done for us. I had girls and boys of high school age and had a class of ten and studied 'Comrades in Service' We had such a lively class, debates, curtain slides, etc., that when time came to close the school, my class wanted to 'stick together,' so to speak, so we joined in a little group, having a secretary and

treasurer. We gave a little play last week, which netted close to fifty dollars. We have been able to pick up a few young people whom we couldn't get in active work before. We hope this winter to take up another book study."

"You will be interested to know that we have six study groups: Junior, Intermediate, Christian Endeavor, and three adult—'Gospel for a Working World,' 'The Path of Labor,' and 'Ancient Peoples at New Tasks.' The groups are not large, but the interest is good and the members are taking hold splendidly. I am a business woman and have never been able to attend the regular missionary meetings which come in the afternoon. This is my first opportunity along the lines of missionary education and it has opened a new world."

"The study of 'The Lure of Africa' was the program for six Friday night meetings in October and November. The attendance averaged twenty-five, about one-third men. Sixteen textbooks were purchased and the owners read the assigned chapters and several did assigned work in brief reports and papers in debate. The pastor conducted the discussion with a liberal use of the blackboard. The interest manifested was keen and all felt that the study has been most worthwhile. The debate at one meeting on 'Resolved: That the net result of all Africa's contracts with the civilized world is a gain for Africa and the Africans' proved one of the most stimulating discussions ever held in the church. The usual program was: opening devotions, hymns and prayer, five minutes; textbook discussion, forty-five minutes; closing period of intercession of silent prayer with suggested topics for intercession, followed by general participation in brief but definite prayers, ten minutes. The occasional use of a mission study textbook like this in the prayer meetings makes for vitality in the consciousness of the relation of the church to its mission fields and greatly increases the power of its prayer life. For what else does a prayer meeting exist?"

"Will you kindly send me six blue seals for chart? Our first seal last January was red, but our offerings have gone beyond expectations and we want to change it to blue and finish the year with same color.

"We had the first of the Turkey stories yesterday. The children's eyes were as big as saucers as they listened to the story of Dr. Shepherd.

"We enlarged our story yesterday by use of 'Envelope Series' on Dr. Shepherd. We certainly have never had such interesting material for our boys and girls before, and sincerely hope the good work will continue."

Here's a record:

"The Fairview Kansas Church School has an enrollment of 108. They began using the Tercentenary Chart December, 1918. The offerings for the nine months following run as follows: December 1918, $4.26; January 1919, $6.48; February 1919, $9.41; March 1919, $15.50; April 1919, $17.30; May 1919, $10.83; June 1919, $12.80; July 1919, $17.06; August 1919, $10.53. Total, $104.17. Children's Day extra, $11.40. Grand Total, $115.57.

"Can you beat it?"

"Moreover the pastor's wife says the children know more about missions than their parents. And she ought to know! She is in charge of the scheme!

"How does it compare with others?"

"We are using the Tercentenary Chart in our school, and find it a very splendid way to keep the missionary work before the young peo-

ple. Please send me at once all the material necessary for the coming year."

"Am pleased to say that I think the plan of benevolence as being promoted now is a particularly good one. I feel that I can do more with it to get the benevolence work before the young people than with any other method I have seen tried."

"Will say we used the Tercentenary Chart the past year with the result that our missionary collections were increased fully fifty per cent, and we wish the chart again for the coming year. We registered under grade three."

"Yours most truly, and thankful for what the plan has done for us. I am recommending it to all of our Congregational schools."

"Our school enlisted in the blue seal class last year (1918) but our offerings have been such as to make us deserve the silver seal. We have passed beyond 6c per member, but have not reached 10c. Our school has lost in numbers during the year and I am afraid to undertake more than the blue seal this coming year. We think the chart is a good thing. It makes giving systematic and so much easier. Some fear to undertake it (in other schools) lest their regular offering for expenses fall off, and the school will suffer, but it has not caused us any lack of money for our own needs."

"The Missionary Chart has been a real success in the First Congregational Church. We have attained the blue seal for four months, and it looks as if we would continue the good work.

"The pastor's idea of using the Hero Tale as a four-minute speech has proven most successful. A member of the missionary committee writes the speeches, one for the children's division and one for the young peoples' division, and different members of these departments memorize and give the speeches each month. The drills are given by members of the committee"

"I am so delighted with the promptness and regularity with which my Sunday School material comes that I feel like writing you a thank-you letter. I certainly appreciate it, as it relieves one of a great deal of worry."

COMPARATIVE STATEMENT

		Churches, S. S. etc.	Women's Societies	Legacies	Other Sources	Total
RECEIPTS FOR JULY	1919.....	6,192.22	1,146.72	.....	3,231.00	10,569.94
	1918.....	3,908.75	575.71	.....	20.00	4,504.46
	Increase	2,283.47	571.01	.....	3,211.00	6,065.48
	Decrease	.....	.....	.....	.....	.....
RECEIPTS FOR AUGUST	1919.....	2,828.38	967.44	16.98	1,500.00	5,312.80
	1918.....	1,774.85	596.18	500.00	1,480.00	4,351.03
	Increase	1,053 53	371.26	.....	20.00	1,444.79
	Decrease	.....	.....	483.02	.....	483.02
RECEIPTS FOR SEPTEMBER	1919.....	3,263.73	812.75	900.00	125.00	5,101.48
	1918.....	1,949.57	799.81	2,600.00	.....	5,349.38
	Increase	1,314.16	12.94	.....	125.00	1,452.10
	Decrease	.....	.....	1,700.00	.....	1,700.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Additional offerings from the Children's Day services were received during the past month, and any other offerings in this connection will be appreciated. The total amount from this branch of our work is very encouraging.

Recent reports from our field workers bring the welcome news that Sunday Schools are constantly being organized so that the total number since April first has now reached sixty-seven with South Dakota leading by twenty-five.

Including the reports for the month of August, our workers report fifty-two new mission schools organized during the period commencing April first. This is a very encouraging feature of our work and the splendid efforts of our superintendents and their assistants are greatly appreciated.

From the monthly reports of our workers, which are full of valuable information, two messages are presented in these pages. The first is from an article that deals with the place of the Church and Mission School in community church work. One of our northwestern workers found that the stereopticon was helpful, since the pictures were scenes of real frontier church folks in action, thereby arousing special interest. On a train trip soon afterwards this worker had two interesting conversations, one of which was with a Jewish boy in Boy Scout uniform who had been away at school where a Baptist minister enrolled him in the Scouts. Recognizing our Congregational worker, the two were soon having a jolly talk, and when the lad found his fellow traveller was to be in his home village on Sunday night, he volunteered to boost for the meeting among all the boys. He kept his word, for every boy in the place was there and all had a good time. The second talk was with a young school teacher, who asked the minister if he remembered teaching the boys' class in her home Sunday School one Sunday. Of course he did. Then she paid him a fine tribute when she told him that her little nephew was one of the boys in that class, and said, "If Mr. ———————— would only teach our class every Sunday, I wouldn't miss a Sunday." When this worker visits certain places he is greeted with, "There's the man who likes boys." The second message tells the story of the organization of a Community Sunday School in a little hamlet where formerly two schools existed at "a poor dying rate," and eventually did pass out of existence about the same time. When their successor was organized, all the officers elected were Congregationalists. Of the new and broader work the superintendent writes: "I am very much pleased to report the excellent interest we are having in our Community School. Four new scholars were enrolled last Sunday, and our total is now forty-three, with the promise of more next Sunday. We are also starting our Home Department and Cradle Roll; also an Adult Class. We have kept up our midweek Bible Study Class all winter, with an excellent attendance and fine interest."

MIDSUMMER MISSION SCHOOL EXPERIENCES

THE state is Georgia, and the missionary worker Rev. J. F. Blackburn. The places visited in response to the "Macedonian

SERIOUS PROBLEMS, OF BEGINNERS

cry" were Cedartown, Galliard and "The Rock." One school needed reorganization, and the situation called for a large amount of house-to-house visitation. This, however, brought its reward, not only in additions to the school enrollment, but in the discovery and enlistment of two good teachers. Later on a letter was received from one of these new recruits for service, in which the teacher referred to her young ladies' class of forty-nine, and asked for instruction as to organization and working plans. That one class was then larger than the entire school a month previous. The other new recruit is organizing a class of young men, and the opportunity is a large one, for the community is an industrial center and hundreds of young men are without Church or Sunday School relations.

In Galliard, where the school organized last May is growing rapidly, in place of receiving help in connection with the Sunday School supplies, the people decided to finance the matter themselves from the start, and the enthusiasm to do their best resulted in an up-to-date equipment and a balance in the treasury. The enrollment has reached eighty and is still growing. It was a decided innovation in this part of the country to elect a woman for superintendent and another woman as assistant superintendent; but the plan is working splendidly, with a larger proportion of men in attendance than in any other rural school in that section of the state.

At "The Rock" a two-days' program was inaugurated, resulting in the general quickening of interest among the adult members of both church and Sunday School, and leading some of the young people into the Christian life and to church membership.

In connection with this service of a distinctly missionary character, follow up work has been done along lines of Religious Education. Institutes, both Congregational and interdenominational, have been held, so as to emphasize as fully as possi-

CHILDREN'S DAY AT CREST, GA.

ble the larger program of the church. The interest in some cases

has been gratifying as well as surprising, indicating that the south is

SOME INTERMEDIATES, BOWMAN, GA.

feeling the impulses of the educational ideal and is getting ready to respond in connection with its church and Sunday School program. Naturally, also, the effect is being felt in the community life, and the church in its associated character is assuming a larger place of leadership. The abundant life that alone can satisfy is entering into the daily life of the common people, and hallowing it with the sacred influences that come from eternal sources. Increasingly one is able to realize

SOME JUNIORS, BOWMAN, GA.

that the missionary enterprise is laying foundations that will abide.

WINNING OUT IN ALABAMA

IT is frankly acknowledged that in southwest Alabama, a backward condition generally, shiftlessness, illiteracy, and a very small number of ministers of adequate training, create a problem not easy of solution. In many parts of the country what are known as "big meetings" take the place of a steady, persistent, comprehensive and intelligent church program, and progress therefore is slow. Nevertheless, the untiring activities of our workers are making an enduring impression on the individual life, the "win one method" is succeeding, and with adequate resources of men and money, larger things could be accomplished along lines of service already in operation. For with all their inherited backwardness, the people generally are attractive and lovable, and it is a delight to be the means of opening up the larger way of life to them.

During the past summer the work for young people has been stressed, and the son of one of our field workers has spent his vacation in rural Sunday School work. As one result of this special effort, two strong Christian Endeavor Societies have been organized, one with seventeen members and the other enrolling thirty. Throughout this entire territory the young people have been inspired and encouraged in the direction of definite Christian living and service, and the community has received a vision of greater things possible. Very gratefully the father thanks God for the work of his boy, who now becomes principal of a school where he plans to continue his Christian activities in connection with his educational work.

All through the South the field is ripe for extending and improving Sunday School work, as there seems to be an eagerness on the part of all, and especially the young people, for religious instruction.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

A SUGGESTION

ONE of the aged ministers whose names are on the honor roll of the Congregational Board of Ministerial Relief, in a recent letter to the Secretary, gave an account of a reception that had been provided for his wife and himself by one of the families in the community where they live. It was a most unexpected courtesy and though it brought together only some sixteen ladies and gentlemen, their object was to bring good cheer to these old people. And they were greatly comforted and encouraged.

A little later in the summer season, one of the deacons of the church which they attend invited them to accompany him and the pastor for a day's outing in the beautiful hills adjacent to the city where they lived. They were taken in an automobile, provided with a fine luncheon and thus were enabled to see the beautiful country that they could never have visited but for this kindness. The minister said that he had always desired to visit that particular section, but had abandoned all hope of having the privilege.

On a later occasion the pastor of the church invited the old minister to take the service for a Sunday. This he was able to do and was so thankful for the opportunity of preaching the Gospel again.

"The customary fee was handed to me. I need hardly say we were thankful."

The aged widow of a minister living in one of our great cities, in a letter to the Secretary, wrote, "My friends here gave me an exceedingly pleasant surprise last week and made me a present of twenty-four dollars, which comes in most conveniently now as winter is coming on. God and His children are always good to me."

These letters have brought to my mind anew a suggestion which I have sometimes tried to make where it might bear fruit. How easy it would be for a church, or a group in a church, to extend some courtesy and consideration to the aged retired minister and his wife, or to the widow of a minister, who are members of the church or community. Some of these people suffer very greatly from loneliness and their burdens might be lifted and their hearts cheered by some such act as has here been described.

One thing that impresses me especially is that when this minister was invited to supply the pulpit in the absence of the pastor, he was paid as the church would have paid any other supply. This is quite in contrast with another letter received from one of our aged ministers, in which he says:

"I have had some supply work during the quarter but some churches seem to think that ministers without a charge ought to be willing to supply during the vacation period without remuneration. I have never refused requests of that kind since I gave up the pastorate, and during this summer I have helped out three churches in that way, but it certainly works a hardship."

It is hard to understand how a church will take advantage of the aged minister who is in such great need. One would think that many

churches would be glad to improve such an opportunity to be of real service to the old minister and help him to feel that he was still able to earn a little something to help in his expenses and need.

Let us never forget the self-respect of the minister. Can you not see him as he passes by with head erect and possibly hear him say:

"My feet are heavy now but on I go,
My head erect, beneath the tragic years."

THE CHRISTMAS FUND FOR 1919

THIS year is the eighteenth of the Christmas Fund. It is more needed than ever. The average of the grants this year has been $256.84. It is more than ever before, but shamefully insufficient in these times. We all know how hard it has been to meet our expenses this year. Prices have gone beyond our ability. We have been obliged to eliminate one thing after another from our purchases which formerly we thought we could not do without.

But there are some things none of us can do without. We must have what we call "the necessaries of life." These are especially high. The old people on the Board's roll of honor are feeble, unable to earn anything, and need, in many cases, professional care, medicines, special food and appliances, warm clothing and numberless things, all of which are just now at unusual cost.

How little money they have had! How great have been their deprivations!

They have not complained. Their spirit has been beautiful and their patience most remarkable. The Board has endeavored to meet the situation as best it could. It added ten per cent of the annual grant to the October checks, but still it was not enough. The total fell far below the necessity.

Now, what can we do to meet this immediate crisis? Our hope is in the CHRISTMAS FUND.

The Christmas checks are always extra to these worthy servants of our churches. They are not a part of, but in addition to, the regular appropriations. The Christmas Fund is distributed in money and not used to buy presents. Last year we asked for $15,000 and received $14,669.96. This year we ask for $25,000 and we hope to receive every dollar of it.

I wonder if all, or nearly all, of us who gave last year could double our gifts this year. And surely we will find many new givers to more than take the place of those who cannot double their gifts, or who have died.

Our Christmas leaflet will be ready about the middle of November. We will carry advertisements for this Fund in *The Congregationalist* for five weeks before Christmas. We appeal to pastors, church officers, woman's and young people's societies to help us in this most laudable endeavor. We are ready now to receive contributions to the Christmas Fund.

Donations will be received, as in former years, up to January first. Contributions not reaching us in time for the Christmas checks will be sent supplementary as New Year checks. The first check is mailed so that it may be received either the day before or Christmas morning. The New Year checks are mailed generally on December 31st

B. H. FANCHER, Treasurer,
Wm. A. RICE, Secretary,
287 Fourth Avenue, New York.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE SCHAUFFLER DRIVE ON THE PACIFIC COAST

In June, 1918, the Schauffler Committee for the Federation began to toil. In the Western District, the work is, of necessity, chiefly done by means of those much-anticipated-b u t-n o t-always-answered objects known as letters. After a year of correspondence (34 letters written and 18 replies thereto), and after much faith and many works, here is the Federation Treasurer's statement of July 1, 1919.

	Assigned	Paid
Arizona	$15.00	$15.00
California—		
Northern	3,630.00	370.00
Southern	7,305.00	3,100.00
Idaho	195.00	23.95
Oregon	1,080.00	38.34
Utah	60.00	52.00
Washington	1,905.00	31.75
	$14,190.00	$2,401.04

The districts east of the Rockies will not be surprised to know that there are lions in the way of the Schauffler Drive hereabouts. One species is known as "Cleveland-is-so-far-from-here;" another is "Local - burdens - which - the - Federation-doesn't-realize;" and the most common species is "What-is-Schauffler?" However, the western district is increasing the number of those who know how splendid is the purpose and mark of the Schauffler School. As our knowledge grows, we find "the lions" to be fewer and fewer.

By another year we expect this district to have completed our share in the endowment of a school that is a distinct asset to our country in these reconstruction days. The "Golden West" cannot fail to meet its Tercentenary privileges.

MRS. W. J. PELL,
Claremont, Cal.

* * *

TOPIC FOR DECEMBER, 1919

Congregational Home Missionary Society

"A NEW DAY"

Scripture,
"Some of the New Things that Jesus Did."
(This exercise can be given as a Bible Reading or used in connection with the roll-call of members present.)

CHOSE his disciples from all strata of society. Matt.4:18; John 1:35-57; Luke 5:27-28.

TALKED publicly with women when teachers never did. John 4:27.

CALLED attention to the value of little children. Mark 9:37; 10:14; Luke 18:16.

DISCOVERED good in all classes of people:
Faith in a pagan captain, Matt. 8: 8-10.
Gratitude in a Samaritan, John 4: 28-30.
Upwelling love in a prostitute, Luke 7: 44-50.

REBUKED hypocrisy, Matt. 6:5.

EMPHASIZED the spirit rather than the result, Matt. 12:42-44.

PLACED personal sacrifice above material wealth, Luke 18: 22-23.

FORGAVE His enemies, Luke 23:34.

HEALED the sick, Matt. 9:18.

LISTENED to the cry of the leper, Mark 1: 40-41

HALTED by the roadside with the public beggar, John 5:6.

RAISED service to the plane of leadership, John 13: 13-17.

Hymn, "Campagna," a Hymn of the Frontier. (Supplied by C. H. M. S.)

Paper, "New Fields Needing New Men and New Equipment." (See leaflet, "Snapshots of Home Missions.")

Paper, Resume of New Leaflets,
"Old Trojans in New Troy,"—A new Industrial Situation.
"A Large View of Grand View,"—A new Frontier Challenge.
"Brotherhood the Basis of Democracy,"—A new Political Era.
"In the Italian Quarter of New York,"—A New City Relationship. (Revised in 1919.)

Hymn, "Lord while for all mankind we pray."

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

Primary Picture Stories

SINCE the Tercentenary Chart and the Hero Tales were first issued there have been many requests for graded material, suitable for use in the Beginners and Primary Departments. The Hero Tales are primarily adapted to the Junior Department and it is not always easy to make them appeal to the younger children. To meet this need the homeland societies will unite in issuing in 1920 a set of Primary Picture Stories. There will be six of these pictures, each illustrating the work of one of the home boards. To accompany each picture there will be a short story based on the incident shown in the picture. The pictures will measure seven by eleven inches, and the set of pictures and stories together will sell for twenty-five cents. The stories will be ready for use in connection with the new chart, in January, 1920. Orders should be sent to The Congregational Woman's Home Missionary Federation, 289 Fourth Avenue, New York City.

Americanization Stories.

In connection with the study of Christian Americanization this winter, leaders in children's and young people's work may be glad to know of the excellent material bearing on this subject among the files of the Here and There Stories. These Stories are sold singly at three cents apiece and offer helpful suggestions for use in story telling or program making. Among the best of these stories are, "Tina's Flag of Honor," "A Real American," "Kunigunda," "True to the Flag," "Jim's Christmas Gift," "A New Giant Killer," and "True Americans." Each story illustrates the quick response made to American ideals by some foreign child who has been reached in the true spirit of Christian Americanization. In addition to this group of stories, another set illustrates the work which the American Missionary Association is doing among our backward races. "Going to School in Dixie," "Judge's Ash Cake," "Adam" and the "Promotion of Joseph" are Negro stories; "The Lady in White," a Porto Rican one; "Nancy's Chance" and "Sallie's Wonderful Summer" Mountain White stories; "Fido Leads the Way" and "Rafaelita," New Mexican, and "The Story of Sitting Crow," and "The Baconrind's Riches," Indian. Leaders desiring to illustrate the work of other of our National Societies will find "Tried by Fire" and "Keeping the Light" excellent for the Church Building Society; "The Tale of a Ford" and "The Horseback Lady" for the Home Missionary Society; and "The Sod Shanty Sunday School" and "How Stub Got the Sunday School" for the Sunday School Extension Society.

Orders for these stories may be sent to the Woman's Home Missionary Federation.

New Material

The Federation has recently issued two new bulletins entitled, "Plans and Programs for Young Women's Organizations" and "Plans and Programs for Children's Work." Each contains suggestions for organization, for study and for handwork. Send to the Federation office for as many copies as you need. Young Woman's Societies should also secure the new leaflet, "Working Directions for Reconstruction Units" that they may follow the suggestions for knitting, sewing and other forms of handwork which it contains.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for September, 1919

The Daniel Hand Educational Fund for Colored People

Income for September from Investments	$ 8,957.22
Previously acknowledged	62,994.04
	$71,951.26

Current Receipts

EASTERN DISTRICT

MAINE—$1,115.62.

Auburn: High St. Ch., 110. **Bangor:** Forest Ave. Ch., 8. **Brewer:** First Ch., 7.84. **Ellsworth:** "A Friend," 10. **Hallowell:** Old South Ch., 15; Old South Ch., for Moorhead, Miss., 5. **Hiram:** Ch., 4. **Litchfield:** Ladies Union, 8. **Kennebunk:** M. G. P., 5. **Portland:** Mrs. L. P. W., 1. **Skowhegan:** Island Ave. Ch., 21.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treas., $68.38.

Donations for Fisk University: $84.40.

Donations for Piedmont College, $768.00.

NEW HAMPSHIRE—$800.62.

Andover: S. S., 1.56. **Brentwood:** Ch., 10. **Candia:** Ch., 17. **Center Ossipee:** First Ch., 3. **Hampton:** Ch., 50.63. **Hanover:** Prof. R. F., for Elbowoods, No. Dak., 50. **Keene:** First Ch., 74.25. **Lisbon:** Ch., 75; Miss M. C., 60. **Orford:** West Ch., 17. **Plaistow,** N. H., and the North Parish of **Haverhill, Mass.:** 14.58. **Rindge:** First Ch., 21.60.

Donations for Fisk University, $52.00.

Donations for Piedmont College, $344.00.

VERMONT—$1,323.32.

Bellows Falls: First Ch., 26.58. **Bennington:** Second Ch., 22.40. **Berkshire Center:** Second Ch., 8.10. **East Corinth:** Ch., 5. **East Poultney:** J. G. W., 5. **East St. Johnsbury:** Mrs. Joel Wood, (deceased) in memor yof Adelle Harvey, Island Pond, 200. **Enosburg:** First Ch., 33. **Johnson:** Ch., 25. **Norwich:** Ch., 7.88. **Peacham:** Ch., 11.50. **Quechee:** Ch., 5. **Rutland Centre:** Swedish Ch., 1. **Shoreham:** First Ch., 18. **South Royalton:** Ch., 3.65. **Thetford:** Ch., 9.16. **West Hartford:** Ch., 2.05.

Congregational Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treas., $100 for McIntosh, Ga.

Donations for Fisk University, $6.00.

Donations for Piedmont College, $834.00.

MASSACHUSETTS—$21,983.11.

(Donations 21,397.61, Legacies 585.50)

Amherst: Second Ch., 25; C. E. H., 10. **Auburndale:** Mrs. C. M. L., 50. **Barre:** Mrs. M. A. R., 15. **Beachmont:** Revere, Trin. Ch., 10. **Beverly:** Dane St. Ch., 71.50. **Boston:** E. G. H., for Talladega College,50 ; Mrs. J. A. Lane, (deceased), 733.33; M. F. L., for Talladega College, 10; "Friend in Old South Church," 25; "Friend in Union Ch., 10. **Brimfield:** First Ch., 19.90. **Canton:** Ch., 100. **Concord:** Ch., 25.93. **Dedham:** First S. S., 10.87. **Dennis:** Ch., 6. **Deerfield:** West Ch., 1.65. **Dorchester:** H. H. W., 5. **Fitchburg:** Rollstone Ch., 49.36. **Franklin:** C. E. Soc., 10. **Greenfield:** First Ch., 5.50. **Greenwich:** Ch., 5.75. **Haverhill:** North Ch., 55. **Holyoke:** First Ch., 74.68; Second Ch., 137.50; Miss A. M. W.. 15; E. C. W., 25. **Jamaica Plain:** T. S., 10. **Lancaster:** Miss M. A. M., 2. **Leicester:** Mrs. A. W. H., 10; "A Friend," 1. **Malden:** Mrs. E. A. S., 2. **Maynard:** Ch., 10. **Melrose:** Miss L. S. M., 3. **Montvale:** Ch., 2. **Newburyport:** Belleville Ch., 13.34; S. S., 3. **North Reading:** Union Ch., 3.16. **Oakham:** Ch., 24. **Paxton:** Ch., 3.85. **Plymouth:** Ch., 3.45. **Rehoboth:** Ch., 10.24. **Roslindale:** Ch., 10. **Royalston:** First Ch., 3.43. **Sheffield:** Ch., 17.72. **Situate Center:** Ch. and S. S., 11. **Springfield:** First Ch. of Christ, 100, additional, by Dr. R. F. E.; S. E. C., for Talladega College, 5; Dr. P. S. M., 10. **Templeton:** Ch., 8.25. **Thorndike:** First Ch., 4. **Townsend:** Ch., 26.40. **Waltham:** "A Friend," 1. **Ware:** East Ch., 95.30, (5 of which for Piedmont College.) **Waverly:** First Ch., 18.34. **Webster:** First Ch., 37. **Wellesley:** Ch., 68.57. **Wellesley Hills:** First Ch., 244.80. **West Boxford:** Second Ch., 4. **Westhampton:** Ch., 36. **Weymouth & Braintree:** Ch., 17.40. **Worcester:** Hope Ch., 27.50; Plymouth Ch., 101.26; G. I. A., for Talladega College, 50; Dr. J. G., for Talladega College, 5.

Woman's Home Missionary Association of Massachusetts and Rhode Island, Mrs. Amos Lawrence Hatheway, Treas., for salaries, 754.

Legacies

Framingham: Cynthia A. Kendall, 500. **Northampton:** Miriam L. Allen, 76.50. **Plymouth:** Amasa Holmes, 9.

Donations for Fisk University, $662.75.

Donations for Piedmont College 17,420.88.

RHODE ISLAND—$1,179.85.

Pawtucket: Park Place Ch., 37; E. G. W., for Talladega College, 5; H. G. T., 20; J. J., for Talladega College, 20. **Peace Dale:** Ch., 67.18. **Providence:** Arabella G. Thorpson, (deccased), 616.67; A. W. C., 10; C. H. L., for Talladega College, 5; H. G. T., for Talladega College, 10; M. E. L., 25.

Donations for Fisk University, $121.00.

Donations for Piedmont College, $243.00.

CENTRAL DISTRICT

CONNECTICUT—$11,912.72.

(Donations 10,763.07, Legacies 1,149.65)

Berlin: Mrs. J. B. S., 10. **Branford:**

Henry G. Harrison (deceased) 1,000. **Bridgeport:** United Ch., S. S., 19.44. **Bristol:** First S. S., for Talladega College, 21. **Brooklyn:** Ch., 12; S. S., 5. **Chester:** L. M. S., 10. **Collinsville:** W. H., for Talladega College, 5. **Coventry:** Second Ch., 5.50. **East Haddam:** First Ch. of Christ, 27.22. **Ellington:** Ch., 35. **Foxom:** Ch., 11. **Glastonbury:** First Ch. of Christ, S. S., 21.39; H. R., 5. **Greens Farms:** Ch., 13.84. **Hampton:** Ch., 2.55. **Hartford:** Mrs. E. C. R., 50; J. M. H., 25; J. S. C., 5; Mrs. P. S. B., 25; W. B C., 25; "A Friend," 20; "Friends," 50. **Meriden:** First Ch., 325.; Mrs. A. W. S., 2. **Middlefield:** Ch., 5.51. **Middletown:** J. H. B., 20. **Naugatuck:** Miss G. B. W., 300. **New Britain:** First Ch. of Christ, 300; The Misses E., 15; E. A. M., 5. **New Haven:** Center Ch., for Talladega College, 25; G. A. B., for Talladega College, 10; H. W. F., 50; United Ch., by C. E. P. S., 25. **New London:** C. W. N., 5. **North Haven:** Ch., 5.39. **Oakville:** Mrs. F. S., 2. **Plymouth:** First Ch. for Tougaloo College, 15. **Rockville:** Miss A. M., for Tougaloo College, 100. **Southport:** T. B., 50. **Stratford:** J. B. C., for Tougaloo College, 30. **Talcottville:** "Friend," 125. **Thomaston:** First Ch., 22.62; H. E. S., for Tougaloo College, 20. **Westford:** Ch., 5. **Westminster:** Ch., 7.23. **Willimantic:** Mr. and Mrs. J. C. R., for Talladega College, 50. **Windsor:** Miss A. M. S., 50. **Winsted:** E. R. H., 5; S. L. A., for Talladega College, 25; The Travelers Club, goods for Talladega College. **Woodstock:** First Ch., 2.92. "Connecticut Friend," 200.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. George Dahl, Treas., $678.

Legacies

Ellington: Edwin Talcott, 80. **Hartford:** Joseph L. Blanchard, 693.50. **Simsbury:** Wm. C. Mather, 71.65. **Westport:** Elizabeth Scofield, 304.50.

Donations for Fisk University, $275.25.
Donations for Piedmont College 6538.21.

NEW YORK—$44,628.89.

Arcade: First Ch., 14.02. **Brooklyn:** C. J. S., for Talladega College, 3; J. A. G., for Talladega College, 15; Mrs. J. C. H., for Talladega College, 10; J. L. R., 20. **Churchville:** Union Ch., 21.13. **Cortland:** A. M. W., 10. **Deansboro:** Ch., 18. **De Ruyter:** Ch., 7.32. **Henrietta:** Mrs. J. R. G., 51. **Irondequoit:** United Ch., 39. **Jamestown:** Mrs. E. C. H., 250; Mrs. E. C. H., for Tougaloo College, 50. **Little Falls:** "A Friend," 5. **Mt. Vernon:** First Ch., 15; Mrs. F. M. B., 5. **Newark Valley:** Ch., 3. **New York:** Broadway Tabernacle, additional, by Mrs. W., 15; D. G. G., for Talladega College, 25; E. H. B., 50; E. M. B., for Talladega College, 5; Mrs. M. E. D., 10; M. M. B., 10; N. C. T., for Talladega College, 100; Pilgrim Memorial Fund Commission for salary, 416.66; W. B., for Talladega College, 5. **Oxford:** J. C. E., 10. **Poughkeepsie:** First Ch., by C. K., 50. H. W. B., for Talladega College, 10. **Riverhead:** M. Y., 1. **Rochester:** Mrs. J. A. D., 10; V. F. W., for Talladega College, 25. **Sherburne:** First Ch., 124; C. S. G., 1,000. **Sidney:** Ch., 20. **Syracuse:** Mrs. D. P. R., 10. **Wadhams:** Ch., 10. **Walton:** F. L. O., 10. **Warsaw:** From "Friends, Warsaw, N. Y.," 15. **Woodhaven:** Christ Ch., 4.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treas., $107.69.

Donations for Fisk University

From Gen. Education Board	16,785.00
From Carnegie Corporation	12,500.00
From Other Donations	846.77
Total for Fisk University	30,131.77

Donations for Piedmont College 11,967.30

NEW JERSEY—$4,537.44.

Glen Ridge: Ch., 150. **Montclair:** Miss C. S. H., for Tougaloo College, 165. **Ocean Grove:** Miss E. B., 5.

The Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treas., $1,276.34.

Donations for Fisk University $130.10

Donations for Piedmont College 2811.00

PENNSYLVANIA—$1,403.65.

Coaldale: First Ch., 5. **Homer City:** S. L. B., 5. **Philadelphia:** S. N., 50. **Ridgway:** I. E. W., 5. **Spring Creek:** Ch., 6.40.

Pennsylvania Union of Women's Congregational Missionary Societies, Mrs. David Howells, Treas., 5.

Donations for Fisk University, 1065.25

Donations for Piedmont College, 262.00

DISTRICT OF COLUMBIA—$1,428.20.

Washington: First Ch., 112.50; Miss E. S. Huntington, (deceased), 1,000.00.

Through the Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treas., 249.70.

Donations for Fisk University 56.00

Donations for Piedmont College 10.00

MARYLAND—$21.50.

Through the Woman's Home Missionary Union of New Jersey, by Mrs. Willard E. Buell, Treas., 14.00.

Donations for Fisk University 2.50

Donations for Piedmont College 5.00

DELAWARE—$125.00.

Donations for Fisk University 125.00

OHIO—$3,521.96.

Chatfield: Pietist Ch., 26. **Cincinnati:** Walnut Hills Ch., 20. **Cleveland:** Euclid Ave. Ch., 263.52; Hough Ave. Ch., 27.38; Mt. Zion Ch., for Talladega College, 13.25; Park Ch., 12; E. A. D., for Talladega College, 2; O. A. R., 5; W. B. D., 30. **Columbus:** Mrs. Mary A. Wright (deceased), 500. **Edgerton:** E. M. E., 5. **Elyria:** F. A. S., for Talladega College, 10. **Huntsburgh:** M. E. M., 10. **Kingsville:** Miss E. S. C. and Mrs. S. C. K., 10. **Medina:** First Ch., 169.80. **Painesville:** G. W. A., for Tougaloo College, 50; M. A. M., 25. **Toledo:** Washington St. Ch., 34.65. **Wellington:** J. T. H., 100. "A Friend in Ohio" for Trinity School, 300.

The Congregational Conference of Ohio, Rev. J. G. Fraser, D. D., Treas., 138.57.

Woman's Home Missionary Union of Ohio, by Miss Mary H. Hutchison, Treas., 455.34.

Donations for Fisk University 588.70

Donations for Piedmont College, 725.75

INDIANA—$1,095.27.

(Donations $81.90, Legacy $1,013.37)

Legacy

Terre Haute: Maria H. Smith, 1,013.37.

Donations for Fisk University 66.90

Donations for Piedmont College 15.00

MICHIGAN—$788.89.

Detroit: E. D., for Tougaloo College, 25; H. A. B., 10; T. H. McG., for Talladega College, 25. **Howell:** Mrs. S. E. A. B., 1.

Through Michigan Congregational Conference, by L. P. Haight, Treas., $273.89.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas., 102.75.

Donations for Fisk University 114.25

Donations for Piedmont College 237.00

WESTERN DISTRICT

ILLINOIS—$12,559.98.

(Donations 6,176.65, Legacies 6,383.33)

Berwyn: First S. S., 6. **Champaign:** S. N., 5. **Chapin:** L. F. J., 25. **Chicago:** Park Manor Ch., 15; Miss C. C. G. (of New England Ch.), 10; F. H. T., for Elbowoods, No. Dak., 100; J. H. M., 10; M. A. D., for Talladega College 25; University Church by M. E., 25; W. H. T., for Talladega College, 10. **Cornwall:** Liberty Ch., 8. **Dover:** Ch., 9. **Elgin:** First Ch., 50. **Evanston:** First Ch., 200. **Galva:** Misses J. A. and H. K., 25. **Granville:** Ch., 50. **Griggsville:** Ch., 17. **La Grange:** Mrs. G. M. V., 25. **Lisle:** Mr. & Mrs. W. A. R., 50. **Moline:** C. A. B., 5; Mr. H. A., 100; H. A, for Talladega College, 25. **Oak Park:** Sixth Ch., 5; C. S. P., 100. **Paxton:** Ch., 4.84. **Poplar Grove:** Federated Ch., 10; Roberts Church, 30. **Roseville:** Ch., 6.50. **Sandwich:** Ch., 25. **Sheffield:** C. W. B., 50. **West Chicago:** Ch., for Kings Mountain, N. C., 10. **Western Springs:** F. E. R., 25. **Winnebago:** Mrs. J. F. N., for Indian Missions, 5. **Wyanet:** W. M. B., 10.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer. **Elgin:** S. S., for Grand View, Tenn., 25. **W. H. M. U.,** 263.80. Total 288.80.

Legacies

Earlville: Jacob A. Dupee, 1,383.33. **Galesburg:** Mary Davis McKnight, 15,000 (reserve legacy 10,000) 5,000.

Donations for Fisk University 4161.80

Donations for Piedmont College 649.71

IOWA—$1,148.77.

Danville: B. H. M., 5. **Davenport:** W. J. C. (of Edwards Ch.), 10. **Des Moines:** A. D. M., for Talladega College, 15; J. G. O., for Tougaloo College, 25. **Eldora:** C. McK. D., 15. **Independence:** Mrs. E. M. P., 5; Miss G. P., 5. **Marshalltown:** Mr. & Mrs. G. W. H., 10. **Mason City:** C. W. D., for Talladega College, 5. **Montrose:** Miss E. J. K., for Santee, Neb., 25. **Muscatine:** Mrs. F. M. S., 4. **Shenandoah:** M. B. J., for Talladega College, 50. **Waterloo:** First Ch., 66.

Through Congregational Conference of Iowa, by S. J. Pooley, Treas., 182.12.

Woman's Home Missionary Union of Iowa, through the Congregational Conference of Iowa, 54.15.

Donations for Fisk University 10.00

Donations for Piedmont College, 662.50

WISCONSIN—$738.29.

Beloit: Mrs. T. P. F., 20. **Brodhead:** Mrs. A. S. M., 15; Mrs. N. H., 25. **Edgerton:** A. M., 15. **Green Bay:** W. P. W., 25. **Janesville:** J. M. W., 25. **La Crosse:** Mrs. L. O. C., 50. **Kilbourn:** J. M. S., 50. **Madison:** Miss A. B., 2. **Port Washington:** Ch., 5. **River Falls:** S. B. W., 20. **Rochester:** Ch., 4.75. **Warkesha:** G. F. B., for Tougaloo College, 35. **Wauwatosa:** First Ch., 105..

Wisconsin Congregational Conference, by L. L. Olds, Treas., 61.28.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas., 44.30.

Donations for Fisk University 50.00

Donations for Piedmont College 185.96

MINNESOTA—$767.21.

Minneapolis: H. I., 5; L. L. D.,)of Plymouth Ch.), 25.

Through the Congregational Conference of Minnesota, by J. M. McBride, Treas., 124.26.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., 77.26.

Donations for Fisk University 85.00

Donations for Piedmont College 450.69

MISSOURI—$1,145.93.

(Donations 479.26, Legacy 666.67)

Kansas City: Westminster Ch., 112.50; Mrs. F. J. B., 20. **St. Louis:** Pilgrim Ch., 10. **Webster Groves:** First Ch., 20.50.

Through the Congregational Conference of Missouri, by P. A. Griswold, Treas., 120.26.

Legacy

Jackson County: W. H. Perrigo, 666.67.

Donations for Fisk University 10.00

Donations for Piedmont College 186.00

KANSAS—$478.60.

Almena: Miss A. M., for Elbowoods, No. Dak., 1. **Lenora:** Ch., Missionary Soc., 25. **Lawrence:** J. D. F., 5; Plymouth Ch., 30.75. **Muscotah:** Ch., 7.75. **Pittsburg:** Miss F. M. M., 5. **Sabetha:** First Ch., 50.60. **Sterling:** Ch., 19. **Tonganoxie:** Ch., 22. **Topeka:** Central Ch., 114.

Woman's Home Missionary Union of Kansas, by Miss Ella M. Pixley, Treas., 116.50.

Donations for Fisk University 11.00

Donations for Piedmont College 71.00

NEBRASKA—$187.50.

Geneva: First Ch., L. M. Soc., 5. **Grafton:** Ch., 6. **Indianola:** Ch., 9.50. **Lincoln:** Ebenezer German Ch., 10; Mrs. L. P. H., 5. **Omaha:** Plymouth Ch., 20.

Donations for Piedmont College 132.00

NORTH DAKOTA—$81.20.

Bismarck: Mrs. O. W. K. for Elbowoods, No. Dak., 10. **Forestburg:** Mrs. J. S. V., 20. **Gascoyne:** Union S. S., for Elbowoods, No. Dak., 8.60.

Through the Congregational Conference of North Dakota, by Rev. E. H. Stickney, D. D., $12.

Woman's Home Missionary Union of North Dakota, Mrs. M. M. White, Treas., $30.60.

SOUTH DAKOTA—$111.56.

Chamberlain: Ch., 15. **Cresbard:** S. S., 2.50. **Hill City:** Ch., 2.50. **Huron:** S. S., 3. **Mobridge:** Ch., 2.84. **Redfield:** Ch., 8.10. **Wakonda:** S. J., 5. **Watertown:** Ch., 12.28. **Yankton:** Ch., 10.34.

Donations for Piedmont College 50.00

COLORADO—$118.00.

Loveland: German Ch., 20. **Walsenburg:** A. M. B., 2.

Donations for Fisk University 1.00

Donations for Piedmont College 95.00

MONTANA—$45.00.

Ballantine: For Crow Agency, 12. **Baker:** Ladies' Aid, for Crow Agency, Mont., 5. **Butte:** People's Ch., for Crow Agency, 2.50. **Crow Agency:** G. A. V., 2.50. **Hedgeville:** Ladies' Aid, for Crow Agency, 5. **Pompeys** Pillar: Ladies' Aid, for Crow Agency, Mont., 6. **Watkins:** German Ch., 9. **Westmore:** For Crow Agency, 3.

ALASKA—$7.00.

Valdez: Ch., 7.

ARKANSAS—$5.00.

Donation for Fisk University 5.00

NEW MEXICO—$2.50.

Donations for Piedmont College 2.50

PACIFIC DISTRICT

CALIFORNIA (Northern)—$683.59.

Alturas: 1.08. **Benicia:** 1.34. **Berkeley:**

First, 67.50; North, 15.74. **Cotati:** 2.70. **Eureka:** 5. **Fields Landing:** 54c. **Martinez:** 2.92. **Mill Valley:** 2.79. **Oakland:** First, 160. **Paradise:** 1.36. **Rio Vista:** 32c. **San Francisco:** Bethany, 3.07; First, 108.10; Mission, 8.10; G. W. H., 25; L. T. S., for Oriental Missions, 40. **San Jose:** W. E. H., for Oriental Missions, 50. **Santa Rosa:** First, 1.18. **Saratoga:** Mrs. S. D. B., 2. **Stockton:** 15.39. **Tipton:** 46c.

Donations for Fisk University 135.00

Donations for Piedmont College 34.00

CALIFORNIA (Southern)—$16,537.35.

(Donations 16,427.35, Legacy 110.00)

Azusa: Katherine Moore, (deceased), 2,916.66. **Glendale:** Ladies, for Albuquerque, N. M., 5. **Los Angeles:** First, 250. **Ontario:** Judge C. E. H., 100. **Pasadena:** First, 150; Lake Ave., 12; Pilgrim (North), 7.37; Miss A. M., 50. **Pomona:** Ch., 18.98. **Riverside:** 60. **San Diego:** First, 133.49. **Santa Ana:** 80. **Santa Barbara:** 14.35. **Whittier:** 37.50.

Legacy

Escondido: Joseph A. Bent, 110.

Donations for Fisk University 10,123.00

Donations for Piedmont College 2,469.00

OREGON—$449.97.

Elliot Prairie: 1. **Forest Grove:** 5. **Portland:** Mrs. A. L. C., 10; A. G. C., 5. **Hubbard:** S. S., 1.78. **Ranier:** 7. **Smyrna:** 2.

Woman's Home Missionary Union of Oregon, by Mrs. L. J. Murdock, Treas., $202.19.

Donations for Fisk University 1.00

Donations for Piedmont College 215.00

WASHINGTON—$102.57.

Cathlamet: 4. **Elk:** 25c. **Seattle:** Fairmount, 4; Fauntleroy, 3.50; H. I. W., 10. **Spokane:** Plymouth, 2. **Tacoma:** Plymouth, 3.50.

Donations for Fisk University 5.00

Donations for Piedmont College 70.00

IDAHO—$28.65.

Boise: First W. S., for Piedmont College, 4.65. **Lewiston:** Ch., 1. **New Plymouth:** First, 10; Valley View, S. S., 2. **Wallace:** Ch., 6.

Donations for Piedmont College 5.00

ARIZONA—$25.00.

Donation for Piedmont College 25.00

THE SOUTH, &c.

VIRGINIA—$135.00.

Disputanta: Bethlehem Ch., 10. **Norfolk:** A. N. L., 50.

Donations for Fisk University 50.00

Donations for Piedmont College 25.00

WEST VIRGINIA—$4.00.

Donations for Fisk University 4.00

KENTUCKY—$10,023.80.

Through Woman's Home Missionary Union of Ohio, by Miss Mary H. Hutchison, Treas., $2.30.

Donations for Fisk University 10,011.50

Donations for Piedmont College 10.00

NORTH CAROLINA—$58.00.

Enfield: Mrs. H. C. B., for Jos. K. Brick School, 5. **Kings Mountain:** Miss A., for Lincoln Academy, 6. **Moncure:** Jones Chapel, 2. **Raleigh:** S. S., Lincoln Mem., 10. **Sanford:** Ch., 4.

Donations for Piedmont College 31.00

GEORGIA—$1,431.66.

Athens: First Ch., 7.

Donations for Piedmont College 1424.66

TENNESSEE—$2,474.25.

Donations for Fisk University 2,474.25

ALABAMA—$126.65.

Montgomery: First Ch., 6. **Selma:** First Ch., 4. **Talladega:** First Ch., 11; Georgia Club, for Talladega College, 87.65; N. J. H., for Hospital, Talladega College, 12. **Tuskegee:** Mr. R., for Talladega College, 5.

Donations for Fisk University 1.00

TEXAS—$2,064.91.

Red Hill: Ch., 3.

Through Texas Cong'l Conference, 30.

Donations for Fisk University 12.00

Donations for Piedmont College 2019.91

FLORIDA—$505.35.

Jupiter: Ch., 3. **Miami:** F. C. A., 10. **Pomona:** Ch., 7.25. **St. Augustine:** C. F. B., 1. **Stuart:** Ch., 1.60.

Donations for Fisk University 174.50

Donations for Piedmont College 308.60

HAWAII—$106.00.

Honolulu: Kaumakapili, Hawaiian Ch., 1. **Kohala:** Japanese Ch., 5.

Donations for Piedmont College 100.00

FOREIGN—$15.00.

For Fisk University 15.00

INCOME—$144,568.88.

Andrews Theological Hall, Talladega College, Ala., 24.93; Atterbury Endowment, 246.87; Avery Fund, 483.62; A Friend, 4.93; Charles M. Baxter Scholarship, 49.38; Eunice Hatch Baxter Scholarship, 49.38; Barnes Memorial Scholarship, for Talladega College, 4.93; Catherine A. Blakeman, Endowment, 93.80; William Belden Scholarship for Talladego College, 60; M. R. Bishop Endowment, 2.47; Mrs. S. N. Brewer Endowment, 50.85; The Julia K. Brick Endowmnt for Bricks, N. C., 8,876.39; E. A. Brown Scholarship Fund for Talladega College, 35; Brown Fund for Colored People, 49.38; Mrs. Merriam T. Brown Fund, 24.68; Henry Ward Beecher Memorial Fund for Talladega College, 715.64; Mehetabel C. B. Baxter Fund, 141.93; Howard Carter Endowment, 24.68; DeForest Endowment Fund for Talladega College, 987.46; C. F. Dike Fund for Straight College, 246.87; William E. Dodge Thological Scholarship for Talladega College, 246.87; Dewing Endowment, 663,87; Eldridge Endowment, 493.72; Ewing and other funds for Talladega College, 5,500; Ewell Fund for Howard University, 49.38; Fitts & Warner Endowment Fund for Wilmington, N. C., 50; Rev. B. Foltz Endowment, 49.38; Rev. Robert Ford Endowment, 9.88; Goodnow Hospital Fund for Talladega College, 345.60; The Gregory Fund, for Books, 10; Graves Theological Scholarship for Talladega College, 246.87; Elsie J. Green Endowment for Nat, Ala., 46.90; Charles M. Hall Endowment, 98,247.08; Elizabeth S. Hall Endowment, 49.38; Rachel R. Hamilton Endowment, 49.38; Irenus Hamilton Endowment, 74.06; Hammond Fund for Straight College, 246.87; E. A. Hand Endowment, 24.68; The Clara Hillyer Endowment, 2,310.50; Howard University Endowment, 1,974.87; Henry W. Hubbard Endowment, 2,623.66; Thomas S. Johnson Endowment, 3,641.44; H. W. Lincoln Theo. Scholarship for Talladega College, 49.38; Mrs. P. N. Livermore Scholarship, for Pleasant Hill, Tenn., 84.56; Luke Memorial Scholarship Fund, for Talladega College, 21.42; A. Minor Endowment, 24.68; Samuel Morrill Endowment, 24.68; Rev. George Z. Mechling Endowment, 17.28; Hannah L. Morton, Endowment, 94.68;

Sarah J. Nason, Endowment, 24.68; George L. Newton Endowment, 246.87; Mary E. Page, Endowment, 9.88; Piedmont College Endowment for Piedmont College, Demorest, Ga., 810; S. W. Pierce Endowment Fund, through the W. H. M. U. of Iowa, 12.34; C. B. Rice Memorial Fund for Talladega College, 21.72; J. S. Ricker Endowment Fund, 246.87; J. S. Ricker Endowment Fund, through the W. H. M. U. of Maine, net, 207.84; William A. Richardson Endowment, 655.13; John Roy Theological Scholarship, 49.38; Seymour Straight Endowment for Straight College, 201.15; Straight University Scholarship, 145.06; Sophronia L. Stark Endowment, 95.06; Belinda Sanford Endowment, 49.38; Strong Memorial Endowment, 6,132.86; Strong Endowment Fund for Saluda, N. C., 246.87; The Stone Theological Scholarship Fund, for Talladega College, 49.38; Timothy Smith Endowment, 62.07; Stephen Stickney Mountain Educational Fund, 1,375.15; Horace G. Story Endowment, 71.62; Student Aid Fund for Talladega College, 1.03; Talladega College Endowment, 2,165.88; R. M. Tenny Scholarship Fund for Talladega College, 49.38; Mary W. Thompson Endowment, 24.68; E. G. Upson Scholarship Fund for Tougaloo College, 98.74; M. Upson Scholarship Fund for Tougaloo College, 235.01; Maria W. Warriner Fund, 49.38; Seth Wadham's Fund for Talladega College, 49.38; Comfort Ward Fund for Wilmington, N. C., 11.11; A. Wentworth Endowment, 46.90; Samuel White Endowment, 148.11; Dr. M. C. Williams, Endowment, 24.68; Mary E. Williams Memorial Fund for Talladega College, 49.38; J. & L. H. Wood Theological Scholarship for Talladega College, 49.38; Yale Library Fund for Talladega College, 25.91 Caroline M. Martin Fund: For Demorest, Ga., 98.74; For McIntosh, Ga., 98.74; For Memphis, Tenn., 98.74; For Clinton, Miss., 98.74; For Straight College, New Orleans, La., 98.74; For Bricks, N. C., 98.74; For Kings Mountain, N. C., 98.74; For Cotton Valley, Ala., 98.74; For Marion, Ala., 98.74; For Fessenden, Fla., 98.74; For Evarts, Ky., 98.74; For Santee, Neb., 98.74; For Santurce, Porto Rico, 98.74; For Austin, Texas, 98.74.

TUITION $88,613.26.

Cappahosic, Va., 1,107.50; Bricks, N. C., 2,634.72; Kings Mountain, N. C., 788.37; Saluda, N. C., 707.45; Troy, N. C., 821.25; Wilmington, N. C., 1,904.26; Charleston, S. C., 3,423.25; Greenwood, S. C., 1,217.66; Athens, Ga., 1,183.57; Demorest, Ga., 8,261.33; McIntosh, Ga., 912.43; Macon, Ga., 2,956.18; Savannah, Ga., 739.74; Thomasville, Ga., 1,033.40; Fessenden, Fla., 1,085.05; Athens, Ala., 1,340.30; Florence, Ala., 1,375.10; Fort Davis, Ala., 447.63; Marion, Ala., 1,805.30; Mobile, Ala., 2,691.65; Talladega, Ala., 9,011.42; Lexington, Ky., 640.60; Grand View, Tenn., 1,597.06; Memphis, Tenn., 7,250.14; Nashville, Tenn., 15,961.29; Pleasant Hill, Tenn., 1,379.68; Clinton, Miss., 639.87; Moorhead, Miss., 1,165.00; Tougaloo, Miss., 2,823.50; New Orleans, La., 7,449.29; Austin, Texas, 1,908.27; Santee, Neb., 120.80; Elbowoods, No. Dak., 30.50; Albuquerque, N. M., 795.70; New Mexican Schools, 5; Vernal, Utah, 612.67; Provo, Utah, 714.80; Heber, Utah, 6.50; Crow Agency, Mont., 65.03. Total 88,613.26.

Slater Fund Paid to Institutions 4,550.00

To Fisk University, 2,000; To Talladega College, 750; To Tougaloo College, 750; To Straight College, 750; To Brewer Normal School, Greenwood, S. C., 300.

Summary of Receipts for September, 1919

Donations	$138,125.81
Legacies	9,908.52
	$148,034.33
Income	144,568.88
Tuition	88,613.26
Slater Fund	4,550.00
Total	$385,766.47

Summary of Receipts Twelve Months

From Oct. 1, 1918, to Sept. 30, 1919

Donations	$325,893.48
Legacies	79,331.59
	$405,225.07
Income	144,568.88
Tuition	88,613.26
Slater Fund	4,550.00
	$642,957.21

Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

Receipts for April, May and June, 1919

(Continued from October number)

MONTANA—$10.02.

Absarokee: 45c. **Crow Agency:** 15c. **Custer:** 23c. **Epsie:** 33c. **Froid:** 45c. **Huntley:** 72c. **Laurel:** 59c. **Medicine Lake:** 75c. **Merino:** 46c. **Musselshell:** First, 81c. **Pompey's Pillar:** 30c. **Stipek:** 28c. **Worden:** 4.50.

NEBRASKA—$137.28.

Albion: 5. **Arborville:** 2.25. **Argo:** 80c. **Ashland:** 2. **Aurora:** First, 2.90. **Avoca:** 2.55. **Bingham:** 2.90. **Bladen:** 5. **Clarks:** 2.10. **Crawford:** First, 2. **Crete:** First, 5.65. **Danbury:** 3. **Fremont:** First, 8.92. **Friend:** 5.24. **Garland:** German, 3.40. **Geneva:** 8. **Hastings:** 7.12. **Hayes Center:** 3.60. **Hemingford:** 3. **Holdrege:** First, 1. **Howells:** 3.10. **Liberty:** First, 3.39. **McCook:** 5.16. **Madrid:** 3.50. **Neligh:** 5. **Newcastle:** 12.60. **Omaha:** Central, 14.30. **Paisley:** 80c. **Park:** Elgin, 2. **Scribner:** 3.70. **Wallace:** 1. **West Point:** First, 1.50. **Willowdale:** East, 2.80. **York:** German, 2.

NEW HAMPSHIRE—$46.00.

Acworth: 1.65. **Amherst:** 1.20. **Bennington:** 5.80. **Colebrook:** 2.34. **Hampton:** 11.25. **Hanover:** Church of Christ, Dartmouth College, 11. **Newington:** 1.14. **Rye:** 7.80. **Walpole:** 3.82.

NEW JERSEY—$214.47.

Cedar Grove: 1.61. **Chatham:** Stanley, 3.87. **East Orange:** First, 5. **Glen Ridge:** 68. **Jersey City:** First, 20. **Montclair:** Christian Union, 31. **Oradell:** First, 82c. **Paterson:** Auburn St. 2. **Plainfield:** 76.02. **Unionville:** 50c. **Westfield:** Church of Christ, 5.65.

NEW MEXICO—$1.00.

Hurley: Union, 1.

NEW YORK—$586.71.

Amber: 80c. **Aquebogue:** 1.57. **Arcade:** 97c. **Berkshire:** First, 1. **Binghamton:** East Side, 1. **Briarcliff Manor:** 5.20. **Brookton:** 30c. **Churchville:** 10. **Cortland:** Second, 26c. **De Ruyter:** 60c. **Elmira:** St. Luke's: 11.20. **Friendship:** 5. **Fulton:** 4.

(Continued in December Number)